

Magonia 44

October 1992

95p



Thomas Bullard
brings the light
of experience to
bear on the
abduction debate

Fear and
Loathing in the
Fifties:
were UFO's all
that bad?
**Martin
Kottmeyer**
examines what's
up.



Angel or Avenger?

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analysis of the abduction
phenomenon. Page 12.

Magonia

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Magonia is available by exchange with other magazines, or by subscription at the following rates:

United Kingdom	£4.00
Europe	7 ECU (£5.00)
United States	\$10.00
Other countries	£5.50

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PETER ROGERSON'S NORTHERN ECHOES



OVER THE last few years there has been much talk about computer generated 'virtual realities'. None of this, however, has mentioned that in the production of virtual realities the good old human brain can still beat the smartest computer hands-down. Nothing that any computer can generate can match the verisimilitude of a first-class lucid dream, a quality out-of-the-body experience or a perfectly programmed false awakening. There is no doubt that virtual reality production ability varies widely, and it seems likely that many of the anomaly-prone percipients that ufologists and psychical researchers encounter are drawn from amongst the most talented Virtual Reality Experience (VRE) another new acronym) producers.

The nature of this has become obscured by the use of such terms as 'fantasy-prone personality', which to the general public conjurs up the image of the compulsive liar, and even Barber and his co-workers seemed to confuse VRE producers and rôle players at times. In some cases the two phenomena might go together but more often one will exist without the other.

An advantage of the idea of VRE is that it is a relatively neutral term: hallucination invariably calls to mind images of mental illness; imagery is far too weak a term; apparition too spooky; and vision conveys a sense of religiosity.

Furthermore, if we define VRE in largely negative terms, e.g. that a Virtual Experience is one which cannot be captured by audiovisual recording equipment of any kind, then we have constructed an ideologically neutral term. It still leaves open the question as to whether these virtual experiences and realities are purely private affairs, or if transpersonal virtual realities

could exist.

It will be seen equally that they best way to demonstrate that anomalies are not virtual experiences is to gather a significant number of audiovisual recordings of them. The recent video of something in Loch Ness, whatever its real nature, is clearly not a virtual experience. However, even if ufologists obtained videos of little bald headed men getting out of a circular machine, or obtained unambiguous evidence that some strange machine crashed at Roswell in 1947, this would still not prove the ETH. To demonstrate this consider what an avant-garde individual of 1392 might have made of the evidence of such fantastic machine. He could have argued thus: 1, it had been shown by the ancients that there must be a great southern landmass to counter the great northern continents (otherwise the Earth would topple over!); 2, it was inconceivable that God would have created such a continent without peopling it; 3, but God would not have created men who could not hear the gospel; 4, the ancients had also proved by rigorous mathematics that the tropics were a searing desert that no traveller (or none equipped with only 14th century technology) could pass, then 5, was it not obvious that God had caused the inhabitants of Terra Australis Incognita to develop wonderful and ingenious machines by which they could cross the tropical fires and visit us to hear the gospel. This machine was thus proof of the existence of a great southern civilisation.

This argument might sound quaint, but our 20th century notions about extraterrestrials are just as much a product of our "cultural historical moment" as would have been the 14th century notions about Terra Austral

In the first part of a new series MARTIN KOTTMEYER examines the image of the hostile saucer and sees it as evidence of a 'hypochondriac' viewpoint on the UFO phenomenon



What's Up, Doc?



GENERAL John A. Samford, director of Air Force intelligence, put the official position in crystal clear terms in this statement to the press after the Washington D.C. flap of 1952:

'Air Force interest in this problem has been due to our feeling of an obligation to identify and analyse to the best of our abilities anything in the air that may have the possibility of threat or menace to the United States. In pursuit of this obligation, since 1947, we have received and analysed between one and two thousand reports that have come to us from all kinds of sources. Of this great mass of reports we have been able adequately to explain the great bulk of them, explain them to our own satisfaction. We've been able to explain them as hoaxes, as erroneously identified friendly aircraft, as meteorological or electronic phenomena, or as light aberration. However, there has been a certain percentage of this volume of reports that have been made by credible observers of relatively incredible things. It is this group of observations that we are now attempting to resolve. We have as of this date come to only one firm conclusion with respect to this remaining percentage and that is that it does not contain any pattern of purpose or of consistency that we can relate to any conceivable threat to the United States.' (1)

To UFO buffs the important part of Samford's statement is the concession that credible observers report UFOs. It is important to emphasise that Samford regards that concession as irrelevant to the main point that UFOs pose no threat. Ufologists were fond of poking holes in Air Force explanations of UFO reports and always tried to make something of the fact they had

failed to even propose answers to a certain residuum. But it wasn't really their job to solve the UFO mystery. Their job was to determine whether it posed a menace to the security of our nation. The Constitution demands the government provide protection of the life and liberty of its citizens against the threat of foreign enemies. One doesn't have to solve all UFO reports to satisfy oneself they do not represent a threat.

Nobody was reporting bomb attacks, gunfire, chemical clouds, or any other type of deadly intrusion. Nobody indicated there were parachute drops of personnel or supplies in preparation of battle. If any compromising information was ever gathered by reconnaissance saucers, it apparently never was used. Given that few reports were at strategically important locations it was hard to read any kind of danger or even annoyance into saucer behaviour. The D.C. flap was an exception to the general innocuousness involving as it did apparent entry into restricted air space near the Capitol and the White House. But in retrospect, it wasn't proof of overt hostility from any recognisable quarter. The radar blips behaved mindlessly and to no evident goal. UFO buffs may still defend the case as unexplained but, if accepted at face value, what does it say about alien motivation? Not much, from what we can tell.

It is a cliché of ufological rhetoric that if even one UFO report can be substantiated, the implications are staggering. Unless one regards the idea of extraterrestrial life as innately intoxicating, this ain't necessarily so. What if the one case involves a pair of Ganymedeans tourists taking a scenic route to a resort spa on

■1. From the film 'Unidentified Flying Objects: The True Story of Flying Saucers'. United Artists, 1956.

case involves a pair of Ganymedeans taking a scenic route to a resort spa on Mercury? The practical consequences to humanity would be virtually nil. The philosophical implications that life exists elsewhere and likes to vacation are total yawns next to the average television soap opera. It would also hardly be in the same league as typical ufological concerns that aliens are casing out the planet for war and colonisation. That would be truly important and worthy of attention and immediate concern, but frankly most UFO data is more consistent with the Ganymedeans than War of the Worlds. If we threw aside all critical judgement and accepted as fact every claim ufologists have made for UFOs killing people over the years, the death toll would likely be less than that caused by pig attacks. There are lots more important things to worry about in life than the purported UFO menace.

Ufologists have worried about the dangers of

UFOs and have asked both the public and government to share their concern. As we will see, they were particularly intense in the sixties and formed a distinct era in the developing history of ufology. It is axiomatic here that these concerns were fundamentally irrational and are identical in form to fantasies found in a certain phase of paranoid psychosis. Though this phase has been termed the pursuit stage by some recent workers, I prefer to follow Frosch's lead and use the word hypochondriacal to describe it; this being more widely evocative of the range of symptoms encountered.

To fully appreciate the phase nature of these concerns it will be necessary to contrast it against earlier and later periods of UFO history. This history of the idea of the UFO menace will thus be divided into three sections. The points of division are arbitrary to some degree and are chosen to set off the general bunching of themes.

Friend or Foe?

The Fifties (1947-1960)

NEWs articles from the first weeks of the UFO mystery do not paint the picture of a nation gripped by panic. Arnold's saucers were a mystery and a fascination, not a source of imminent danger. The Air Force said it wasn't anything of ours. The Russians said it wasn't anything of theirs. So what were they? Take your pick: transmutations of atomic energy, beer bottle caps shot out of a blast furnace, secret experiments, tricks of the eye, mirages of planes, a State Dept. propaganda ploy to lure us into war, helium-filled rings to publicise a ring toss game, electrical flying fish from Venus. One reporter, apparently on a lark, contacted authorities to get a statement about the invasion. The official hadn't heard of one and directed him to contact Orson Welles.

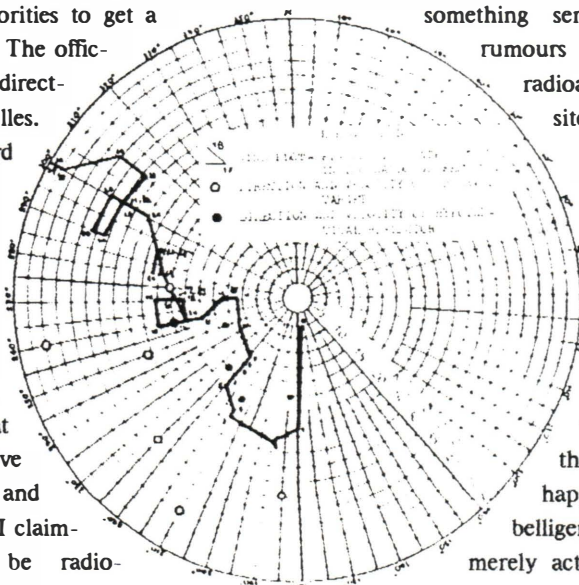
Witnesses who came forward to corroborate the existence of the saucers expressed no fear. One lady spoke of having a creepy feeling at seeing a disc, but even that mild effect is exceptional.

In intelligence circles, rumours surfaced in July that saucers spewed out radioactive clouds that killed animal life and one scientist wrote to the FBI claiming the saucers might be radio-controlled germ bombs or A-bombs, but these apparently never became part of the public discourse. Some intelligence folks recommended in 1948 that the military

be put on alert status, but cooler heads prevailed. In 1949, a researcher for Project Sign observed that no damage had yet been attributed to UFOs. One doctor proposed there might have been a link between a polio epidemic he was treating and the saucer problem, but authorities quietly discarded the idea. In 1950 a group of scientists calling themselves the Los Alamos Bird Watchers Association looked into the possibility there was a correlation between radiation and UFO overflights, but nothing conclusive came of it. (2)

The Mantell tragedy was a pivotal event in early UFO history in that it began to press the point that something serious was going on. Some rumours appeared in the papers that radioactivity was found at the crash site. They were denied, but the absence of a clear answer to the mysterious circumstances surrounding Mantell's UFO sighting and subsequent plane crash was not so easy to dismiss. Interestingly, however, the concern among UFO buffs was over the government's handling of the case and not about trigger-happy aliens. Keyhoe felt no belligerence was involved. They had merely acted in self defence. 'Even the

stoutest believers in the disks do not think any mass invasion from space is possible at this time.' (3) Gerald Heard noted that, until Mantell, saucers always succeeded in



LOST IN SPACE

Could this be the track of
confused aliens looking
for intelligence in Washington?
Chalk one up for the Lorenzens'

- 1. From the film 'Unidentified Flying Objects: The True Story of Flying Saucers'. United Artists, 1956.
- 2. GROSS, Loren E., *UFOs: A History*, Arcturus Book Service, 1982, etc.
- 3. KEYHOE, Donald E., 'Flying Saucers are Real', *True*, January 1950. Reprinted in GIRARD, Robert, *An Early UFO Scrapbook*, Arcturus Book Service, 1989, 4-9.

getting out of the way. They have behaved with a deportment that shows not merely savoir-faire but real consideration.' He felt it was puzzling that they throw away the advantage of surprise if they truly posed a future threat. (4) Frank Scully echoed the sentiment that there was no belligerence evident in alien observer actions. His fear was that Earth pilots might attack the saucers and prompt retaliation against not only the aggressors, but our whole planet. (5) Contactees offered contradictory confessions. Orfeo Angelucci's aliens said Mantell's death was unavoidable because he tried to overtake and capture a 'remotely controlled' disc. (6)

George Adamski's aliens regretted the 'accident' was caused by the power field effects of a large manned vessel. (7)

A Dr Anthony Mirarchi, in 1951, was widely quoted as suggesting saucers came from a potential enemy of the United States. 'If they were launched by a foreign power then they could lead to a worse Pearl Harbor than we have ever experienced.' He recommended considerable appropriations be allocated to conduct a complete investigation. The historic significance of this plea is open to argument. It may be the first expression of the hypochondriacal theme to be generally known, but Mirarchi is not heard from again in UFO circles and the call to action was likely ignored. The reference to Pearl Harbor, however, will recur a decade later in the writings of the Lorenzens. (8)

Sometime in early 1952 the subject of flying saucers was taken up by a lecturer at a Rotary Club meeting. He expressed the belief they heralded a better life. They represented a non-hostile invasion from which we might acquire an advanced science. (9) An informal survey of the opinions of saucer buffs uniformly got responses that saucers were not a menace. They: 'come here in peace', 'don't wish to destroy us', had 'outgrown war', had 'curiosity', were afraid to contact us, or would eventually contact us and give us secrets. (10) The most telling fact that this was in fact the general attitude occurred in the wake of the Washington D.C. incidents. Al Chop, working at the Pentagon press desk, said people were writing letters and wiring the President urging the military not to shoot at the saucers. He asked newswriters to please emphasise to people that pilots in fact weren't shooting at the saucers. (11)

Kenneth Arnold resurfaced around this time with



Repeated surveillance of certain strategic sites led Keyhoe to believe 'It looks as if they are getting ready for an attack... measuring us for a knockout.'

Saucers Have Landed. Their message included the sentiment that these people from other planets are our friends and wish to ensure the safety and balance of the other planets in our system. They could take powerful action against us, not with weapons, but by manipulating 'the natural forces of the universe'. As they are here among us, let's be wise enough to learn from them. (14)

Keyhoe's book *Flying Saucers from Outer Space* (1953) is a first major step into the hypochondriacal mindset. In it, Keyhoe argues with some friends about the implications of various saucer reports. One of them is a jet pilot named Jim Riordan who presents a very spirited defence of his belief the aliens are hostile. Repeated surveillance of certain strategic sites leads him to believe 'It looks as if they are getting ready for an attack...measuring us for a knockout.' Repeated surveillance of certain strategic sites leads him to believe 'It looks as if they are getting ready for an attack... measuring us for a knockout.' He points to an odd case of a red spray bomb which exploded at Albuquerque which he suggests had to be a ranging test for a future attack. Keyhoe offers the self-admittedly thin suggestion it is only a back-up plan in case we don't listen to reason. Keyhoe, himself, insisted there was no proof of hostility - 'at least an even chance they mean us no harm'. The long reconnaissance of earth was 'possibly nearing its climax' - 'the final act of the saucer drama'. Instead of an all-out attack, he preferred to believe 'the final operation may be entirely peaceful; if so it could be of benefit to everyone on earth'. (15)

Herrmann Oberth, the father of the V-2 rocket, offered his opinions about the saucers in a frequently quoted 1954 article. 'They obviously have not come as

his opinions that UFOs were harmless and probably a living, thinking animal of the stratosphere. (12) *The Coming of the Saucers*, the book he co-authored with Ray Palmer, avoided any final conclusions about flying saucers. They weren't American or Russian or Spanish or Argentine and they saw no substance to claims of crashed saucers bearing little men from other planets. They presently hoped that the truth could in time be sifted from the fanciful. All they knew was that flying saucers may be the 'most vitally important fact of our time!' (13)

In 1953 Desmond Leslie and George Adamski played ventriloquist to the stars with their contact tale *Flying*

■4. HEARD, Gerald, *The Riddle of the Flying Saucers*, Harper, 1951, 90.

■5. SCULLY, Frank, *Behind the Flying Saucers*, Henry Holt, 1950, 149-50.

■6. ANGELUCCI, Orfeo M., *The Secret of the Saucers*, Amherst, 1955, 12.

■7. ADAMSKI, G., *Inside the Space Ships*, Abelard-Schuman, 1955, 176-7.

■8. GROSS, *History*, 1951, 18.

■9. GROSS, *History*, 1952, Jan-May, 72.

■10. BENDER, Albert K., *Space Review - A Complete File*, Saucerian Books, 1962, 1, #1, 6; 2, #1, 6; 2, #2, 10.

■11. GROSS, *History*, 1952, August, 56.

■12. *Ibid.*, 31.

■13. ARNOLD, Kenneth and PALMER, Raymond, *The Coming of the Saucers*, Amherst, 1952.

■14. LESLIE, Desmond and ADAMSKI, George, *Flying Saucers Have Landed*, British Book Centre, 1953, 221-2.

■15. KEYHOE, Donald, *Flying Saucers from Outer Space*, Henry Holt, 1953, Chapter XII, 'Friends or Foes', 230-1, 250-1.

invaders, but I believe their present mission may be one of scientific investigation.' He optimistically suggested the 'ultimate result might be the disclosure of secrets otherwise we might not lay bare for a hundred thousand years'. (16)

Harold Wilkins, of Britain, was notably ambivalent about the hazards of saucers in *Flying Saucers on the Attack*. On one page he deduces they are 'unmistakably hostile' because of evidence of 'arson on quite a large and dangerous scale'. Later he backpedals and thinks it may just be a warning. He speaks of death rays wielded by the aeroforms, but allows it could have been prompted by earth fliers menacing them. He quotes contactees to the effect that the aliens are not hostile, but notes they do not desire close contact. They perhaps see in us, Wilkins suggests, 'hooligan children' deserving to be 'whipped with a rod of scorpions'. Elsewhere he wonders if they are drawn here to profit from mineral deposits on our planet. (17)

His sequel *Flying Saucers Uncensored* is less ambivalent and solidly in the category of hypochondria. He warns it is folly for any sane man to do more than quietly investigate given that their ethics are unlikely to be ours. Even so, he speculates on the aggressive tactics a hostile cosmic power might employ and he asserts seeing 'a most disturbing pattern has been slowly built up'. The issue of death rays reasserts itself and he speaks of a 'death ceiling', in essence a blockade, having been instituted to prevent us from future flights to the moon and beyond. Mysterious experiments are performed which cause tears in everybody in an area in Singapore. Horses are sterilised by atomic radiation. Humans are abducted for unknown ends, but in pursuing their overlordship of the earth, Wilkins suggests they would not need our bodies. It is probably annihilation of our souls they seek. They might create mutations of humans that are devoid of divine creativity and dissatisfaction. 'Creative art and pure science, the godlike in man, would die out.' They might be throwing 'a cosmic monkey wrench into our terrestrial wheels' to derail our use of atomic weaponry and supersonic aircraft. Activity along the Martian canals, he worries, might indicate they are contemplating an invasion of earth. Dangerous or not, Wilkins is certain they have conducted a pole-to-pole survey of our world. We can only 'watch, wait, collate, and synthesise'. (18)

The concern that flying saucers were hostile started to take hold of Keyhoe in his 1955 work *The Flying Saucer Conspiracy*. He began to collect phenomena that could be interpreted as alien attacks. A Walesville plane crash indicates the use of heat beams. Skyquakes indicate the use of focused sound waves. A hole in a billboard is evidence of a missile from outer space. The Seattle windshield pitting epidemic is regarded as a retaliation for Earth space activities. The disappearance of Flight 19 becomes evidence that aliens are abducting humans. Keyhoe admits the absence of an all-out takeover is a problem he doesn't have an answer

for. His friend Redell gets the last word and proposes the disappearances are to acquire people who can teach them our language before they make contact. (19)

Morris Jessup is equally ambivalent. He sees in them exploratory missions which sometimes engage in experiment and the capture of specimens. Though they catch planes and cause occasional storms and deluges, he still thinks we shouldn't be astonished if it turns out that space dwellers are preparing to prevent fear-stricken human beings from blowing up another planet. (20)

Waveney Girvan felt more evidence would exist if saucers truly represented hostile invasion. People were fearing the saucers because they forced a new dimension in our thinking. They offend the climate of our age, but he felt they brightened it up a bit as well. The large proportion of reports proved the visitors were peaceful and friendly and far from hostile. (21)

One ufologist around this time offered the

There is a news article dating back to the Flying Saucer Flap of 1947 in which a San Francisco zany claimed astral contact with the Dhyanis, rulers of creation, who were dropping 'Metaboblons' into our atmosphere to counteract atomic radiation.

revelation that the craft were not only friendly, they were helping clear our environment of radiation released in atomic bomb blasts. (22) It turns out this had been advanced in contactee circles, specifically Mark Probert's Inner Circle, for some time. (23) There is even a news article dating back to the Flying Saucer Flap of 1947 in which a San Francisco zany claimed astral contact with the Dhyanis, rulers of creation, who were dropping 'Metaboblons' into our atmosphere to counteract atomic radiation. (24)

Aimé Michel in *The Truth About Flying Saucers* advanced contradictory opinions about the nature of the flying saucer problem. In one place he says it is essential we find out if they are real or an illusion. If real, a sword of Damocles hangs over our head - 'the destiny of our planet is assuredly at stake'. Later, he proclaims 'their inoffensive nature is a certainty. If we are being visited, it is by beings whose courtesy and tact need no further demonstration. We could learn from them, in addition to their knowledge, a lesson in respect for others. With all the power at their disposal, they have never once attempted to interfere in our affairs.' He goes on to suggest that they are fearful of the murderous tendencies evident in all our great enterprises. Michel felt the American investigations had failed and proved nothing. Further investigation, a little more human effort, would make the difference. 'The mystery

- 16. FLAMMONDE, Paris, *The Age of Flying Saucers*, Hawthorne, 1971, 73.
- 17. WILKINS, Harold T., *Flying Saucers on the Attack*, Ace, 1967 (1954), 64-5, 70, 83, 45, 38, 107.
- 18. WILKINS, Harold T., *Flying Saucers Uncensored*, Pyramid, 1967 (1955), 169, 140-3, 61, 82, 19, 185, 109, 170.
- 19. KEYHOE, Donald, *Flying Saucer Conspiracy*, Fieldcrest, 1955.
- 20. JESSUP, Morris K., *The Case for the UFO*, Varo Edition Facsimile, Saucerian, 1973, 33-4, 55, 91, 172.
- 21. GIRVAN, Waveney, *Flying Saucers and Common Sense*, Citadel, 1955, 24, 74.
- 22. MOSELEY, James W., 'The Solution to the Flying Saucer Mystery', *Saucer News*, 3, #4 (#18), June-July 1956, 3-7.
- 23. STRINGFIELD, Leonard, *Inside Saucer Post 3-0 Blue*, Moeller, 1957, 57.
- 24. BLOECHER, Ted, *Report on the UFO Wave of 1947*, author, 1967, 1-12.

would be fathomed very soon, if we really tried.' (25)

His sequel, *Flying Saucers and the Straight-Line Mystery*, advanced orthoteny as a mortal blow to the idea saucers were a collective psychopathology. The threads provided by orthoteny now meant there was no question a sword of Damocles had been hanging over our heads. Why it had not fallen yet was unexplained. Their landing would lead to the extinction of mankind because of our inferior ethics. (26)

How very different this is from the conclusion of Bryant and Helen Reeve's contactee study *Flying Saucer Pilgrimage*. The aliens are regarded as Guardians who will never offer coercion or assistance, but are servants of the Light, masters of energy, and are 'balanced' beings. While ill-intentioned beings exist, the Guardians prevent their passage here. The overall picture is deemed 'very progressive and inspiring'. (27)

Leonard Stringfield's *Saucer Post 3-o Blue* (1957) is a portrait of uncertainty. In a November 1955 article, he had offered the case for interplanetary war. UFOs seem to behave menacingly in certain cases, yet a superior culture could clearly be capable of planeticide and mass harm. Acts of UFO violence exist, but hostility seems highly debatable. Stringfield's original title for the book was to be *From Saucers to Ulcers*. It captures the sense of the book beautifully. (28)

Gray Barker's *They Knew Too Much About Flying Saucers* added to the growing sense that malevolence is associated with UFO phenomena. These things may mean to do us harm and may or may not be shooting at us with rays from underground. This doesn't alarm him too greatly since he feels we are bound to find some defence against it. What disturbs him is that some agency is trying to prevent us from learning about their existence and might come knocking at his door. (29) An acquaintance with the name T. James was suggesting to him aliens might be 'downright evil'. (30)

Two hold-outs against the trend to see aliens as troublesome were Max B. Miller and Gavin Gibbons. Miller was still in the sway of the contactee faction and felt they conveyed 'fraternal friendship and understanding'. Their effects were 'positive and constructive'. (31) Gibbons was more influenced by early Keyhoe. 'They are not hostile', he affirms. He fully expected them to land en masse in the near future based on patterns of activity he had chronicled. 'They will certainly bring benefits', he predicts. 'We must, all of us, welcome these beings who are taking so much trouble to bring the news of a good life to this planet.' (32)

Reviewing the UFO myth in 1958, Jung noted the contradictory strands developing in it. Some held superior wisdom would save humanity, but aliens were carrying people off, such as Flight 19, according to others. Some affirm their inoffensiveness, but that harmlessness was 'recently doubted'. To Jung, the flights didn't appear to be based on any recognisable system. If anything, they were like tourists unsystematically viewing the landscape. (33)

I wonder what Jung would have made of Robert Dickhoff's *Homecoming of the Martians*. The book is obscure and perhaps deservedly so from the standpoint of serious, so-called, ufology. Its newsclipping file is an interesting cross-section of what people in the fifties would have been exposed to. The commentary, though, makes it a treasure. According to Dickhoff's conscious mythology, 'Germ-invaders' swept down from space in the past and 'begat life or a parody thereof' in a variety of forms that included the Ape-Men mentalities. Aghartan teachers have through the centuries been rendering them a harmless and controlled reality. In the present, a super-brain a.k.a God-Brain-Head, produced by manipulated biological engineering, exists for which robot-crews and scientists with gangster throwback mentalities travel through space. They spacenap earthlings and gather blood for the Brain's nourishment. It captures almost nakedly the unconscious dynamics of the emerging hypochondriacal strain of UFO paranoia. (34)

Ruppelt said NICAP would nitpick every case. If the bird, balloon or plane hadn't been caught and a signed confession wrung out, they would call it a spaceship. They knew from earlier experiences what to expect

By the end of the decade, Keyhoe is operating operating fully in the hypochondriacal mode. The creation of NICAP was directed to the end of proving wrong the Air Force's diagnosis of UFOs being no threat. Delmar Fahrney, at NICAP's creation, stated there was 'an urgent need to know the facts'. (35) To that end they would pester the Air Force for release of all their files and call for Congressional hearings that would acknowledge the reality of the flying saucer problem. Keyhoe wanted an all-out drive to communicate with the aliens to convince them we wouldn't try to invade other worlds. The Congress would be obliged to force a crash programme for our defence against aliens. (36)

That the Air Force refused to release their files is a fact. Ruppelt said they planned to ignore NICAP because they knew their independent review would nitpick every case. If the bird, balloon or plane hadn't been caught and a signed confession wrung out, they would call it a spaceship. (37) They knew from earlier experiences what to expect:

'...many of the inquiries came from saucer screwballs and these people are like a hypochondriac at the doctor's; nothing will make them believe the diagnosis unless it is what they came to hear. And there are plenty of saucer screwballs. One officer summed it up neatly when he told me, "It isn't the UFOs that give us the trouble, it's the people"'

■25. MICHEL, Aimé, *The Truth About Flying Saucers*, Pyramid, 1967 (1956), 10, 240-1, 228.

■26. MICHEL, Aimé, *Flying Saucers and the Straight-Line Mystery*, Criterion, 224-8.

■27. REEVE, Bryant and Helen, *Flying Saucer Pilgrimage*, Amherst, 1957.

■28. STRINGFIELD, op. cit., 27, 90, 5.

■29. BARKER, Gray, *They Knew Too Much About Flying Saucers*, University, 1956, 246.

■30. BARKER, Gray, *Gray Barker at Giant Rock*, Saucerian, 1976, 9.

■31. MILLER, Max B., *Flying Saucers: Fact or Fiction*, Trend, 1958.

■32. GIBBONS, Gavin, *The Coming of the Space Ships*, Citadel, 1958, 93-5.

■33. JUNG, C. G., *Flying Saucers: A Modern Myth of Things Seen in the Sky*, Princeton, 1978, 15-6.

■34. DICKHOFF, Robert E., *The Homecoming of the Martians*, Health Research, 1964 (1958), 8, 11, 13.

■35. RUPPELT, Edward J., *The Report on UFOs*, Doubleday, 1956, 251.

■36. KEYHOE, Donald, *Flying Saucers: Top Secret*, Putnam, 1960, 281-3.

■37. RUPPELT, op. cit., 252.

THOMAS E. BULLARD explains why, as a folklorist, he is convinced the abduction phenomenon is based on individual experience rather than psycho-social forces

In the light of experience

In *MAGONIA* 42 Hilary Evans and Peter Rogerson take me to task as they speak out again in favour of a psycho-social explanation for UFO abductions. Their interests are friendly, but they leave me in need of saving myself from my friends, and my friends from themselves.

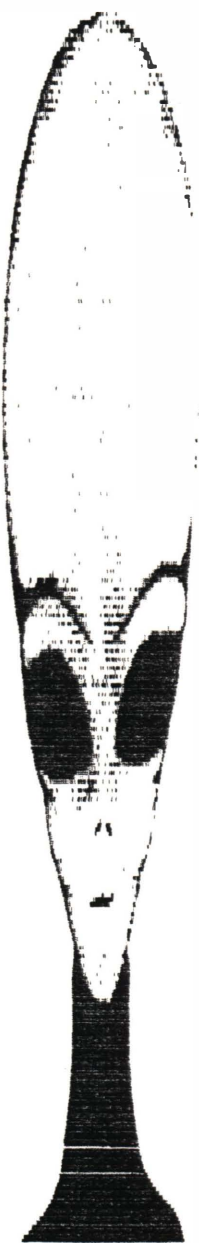
TO BEGIN on an agreeable note. I agree with much of what they say. Peter Rogerson is quite right to point out that variation is present in abduction narratives. The beings described are far from copies of one another, the plots and details differ as well. Yet the importance of differences depends on their proportion to the similarities, and similarities prevail throughout my sample of reports. The picture is especially clear among the 103 high information, high reliability cases. The 'ufo-logical filter' through which the reports reach the literature is a serious concern, but please remember that those 103 good cases are the work of fifty different investigators or teams. the contributions of Budd Hopkins do not swamp all others. An implausibly large cadre of investigators marches in lockstep to the same tune, if they impose the similarities.

I have to disagree with Rogerson when he takes lightly the failure of abduction narrators to exploit the broad range of science-fiction ideas available today, and would have us believe that abductee narratives have about reached their limits. I would not lay any bets. Human imagination is wonderfully adaptive, and likely to defy any limits or prescribed directions set up by unimaginative scholars - assuming of course that imagination rather than experience sets the course of the abduction story.

Rogerson mentions Edith Fiore's cases as examples of the more varied accounts that come through a less single-minded ufological filter than, say, Hopkins. I would point out the case of Dan in chapter 12 of Fiore's book as a fine example of what imagination

can do. Dan claims 627 abductions (give or take one or two?), and recalls a life of high adventure during his days in the Space Marines. He retired to Earth in the body of a boy, but wants to re-enter active duty now that he is once more an adult. Who says imagination is limited? His story illustrates what I would expect if abduction stories were imaginative - Flash Gordon adventures, extraterrestrial Harlequin romances and ego satisfaction tailored to individual needs of the narrators. What I see instead is largely impersonal and often unpleasant. Even the people who feel they benefit from the experience acknowledge that it is difficult, a challenge, a lesson hard to learn no matter how positive the outcome may be.

So yes, we find variety. At the same time we find a core of stability that is absent in 1950s contactee stories. That observation should alert us that abductions are not just contactee yarns with a forced entry and medical examination tacked on. Abductions are like Old Hag experiences in part, like fairy kidnap in part, like epileptic seizures in part, like 1950s space movies in part. Like many things in part, but also coherent with a uniqueness of their own. Say there were twice the usual number of murders in town last night - one with a gun, one with a knife, one with a blunt instrument, one by strangulation and six by axe and those within a one-block area. We do not need Sherlock Holmes to tell us that those six axe murders are probably related, the other four probably not. This same intuition applied to abductions advises that the coherent reports differ in a qualitative way from the largely ideosyncratic accounts.



The investigator's dilemma is how to focus on that core phenomenon without prejudging its nature. Discrimination of evidence is a necessary evil, since the alternative is a hopelessly muddled sample. I would suggest that not every encounter is an abduction, not every abduction story is genuine, and not every genuine (whatever that may mean) abductee describes the experience in uniform or even accurate terms. Many stories can pass as 'abductions' through a lenient filter. Settle for a few content points as an adequate intersection and the list of 'related' narratives will never end. A meaningful understanding of the abduction phenomenon requires stricter criteria, specifically attention to the most unique and puzzling materials. Fifty or a hundred reports with a complexity of details but little inclination to imaginative elaboration is mystery enough. The other accounts need explaining as well, and might lend themselves to psychosocial theories already offered, but let's not confuse an already difficult issue with obvious hoaxes, probable fantasies, or remote analogies.

Which brings us to Hilary Evans and his solution.

I argue from the standpoint of a folklorist that too many abduction reports demonstrate a stubborn and unnecessary consistency to be products of the imagination pure and simple. He seems to have little use for folklorists. A century and a half of scholarship has left us with nothing but a 'free-for-all' of amorphous materials imposed upon by the half-baked schemes of scholars, no two of whom are in agreement. Folklorists are prone to keep their heads in books, and abstract stereotypical patterns out of a mass of individual narratives while forgetting that the stereotype is a scholarly fiction. The folklorist loses sight of the individual factor in narratives, and makes up rules about non-existent ideals.

Any candid assessment of folklore theory would have to give at least a partial nod to these criticisms. Much toil has produced few results, and scholarship has torn off in wrong directions all too often. But folklorists are not such a bad lot: some of us love dogs and children, most of us bathe regularly (once or twice a week whether we need it or not), and quite a few of us leave our books from time to time and make contact with the 'folk'.

One thing we have learned about this 'folk' is that its members are seldom old goodwives in chimney corners, such as come to Evans's mind when I speak of ordinary storytellers who forget or fumble their narrative. No. You and I are the folk. Our rôle as folk depends on the way we communicate, and not on our social circumstances, while our words acquire folklore status more by the channels we pass them along than by their inherent contents. Folklore needs no validation of hoary age. Jokes and urban legends spring up day by day and go the rounds.

Science fiction and forms of communal fantasy are perfectly good sources of folkloric communication, contrary to what Evans implies. Folklore scholars once

drew arbitrary boundaries between folk, popular and mass culture, but we learned our lesson. The folk show no respect for such distinctions. What matters is how narrators use those ideas, not their ultimate origin or nature. As long as narrators treat the materials as folklore, they are folklore wherever they come from old tradition, science fiction, the tabloid press, the TV set, or for that matter, direct personal experience.

The 'rules' I referred to certainly lack the status of natural law. Contrary to the title of Alexander Krappe's famous book, there is no 'science of folklore'. Folklorists cannot predict how a narrative will change with the certitude of an astronomer who predicts the



return of Halley's Comet. At the same time folklore is not entirely amorphous. If science is not a search for The Truth but, more modestly expressed, a search for order in nature, then folklore scholarship still offers pertinent help in understanding what happens to narratives in circulation. Ultimate questions of why and wherefore may raise conflicts among various schools of thought, but at a lower level of empirical inquiry folklorists have learned something about the dynamics of narratives.

Simple observation makes it clear that narratives vary. People tell the same general story in a variety of ways, whether by accident or design. Some of those old goodwives are formidable narrators who shape their stories into a fine artistic production. Most of the rest of

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us shape them according to our lesser abilities and fallibilities. In either case variation results. We expect to find it in abduction reports because our first reasonable assumption pegs them as products of imagination. The loose construction of the story and the wealth of ideas available from various cultural sources leads us to expect a great deal of variation. When we find a relative lack of it, an anomaly confronts us. An anomaly tells us that something is wrong with our assumption.

This finding is simply interesting. It does not prove aliens or any other specific explanation, but it calls into question cultural sources working through the usual channels of borrowing and communication. This is a slender sort of conclusion, but it comes about in the right way. It comes from an application of what we know to be a problem, rather than an application of wishful thinking or doctrinaire theory.

I agree that psychosocial theorists attribute abductions to more than folklore, and draw parallels with many form of communal fantasy. I disagree with Evans when he says that folklore 'rules' therefore no longer apply. The folklorist's understanding of narrative dynamics comes from studies of memory processes and the circulation of unofficial communications in society. Much of what happens to folklore as it passes from person to person also happens in the transmission of rumour and gossip, in episodes of mass hysteria, in fads and popular movements - in any human effort to formulate and convey an account of an unusual experience. What is communal fantasy anyway but the action of emotionally charged ideas on a transpersonal scale? Folklorists are at home with these processes, and share an understanding of their regularities with scholars in other disciplines.

Where we truly part company is over his explanation of abduction experiences. He identifies them as a combination of folklore, in the form of shared myth, with deep individual need. The narrator externalises those private needs in a fantasy, but shapes it according to the outlines of some familiar stereotype to give a public legitimacy. Some narrators choose the demonic possession script, others choose abduction, but the underlying cause is the same. The personal factor causes variations, the stereotype or public myth provides stability.

No one would question that a personal element goes into almost every narrative - Freud pointed out the deep motivations behind telling a mere joke, and all of us have recognised more superficial motives in ourselves, like the desire to make others laugh or outdo another narrator. Abduction narratives often engage strong emotions, and clearly express deep needs of the narrator. Yet rather than explaining the minor variations with abduction narratives, this undeniable emotional pressure simply deepens the mystery of why those variations remain so minor. This pressure should crack all containers. the individual with a need to externalise has many cultural frames to choose from, demonological or

otherwise, and could choose many abduction-based scenarios to make a fantasy public. Any one of them would serve as well as another. In fact narrators in surprising numbers pick the same scenario. We do not find multiple narrators telling a Dan the Space-Marine story. The space adventurers thrill themselves with a different adventure every time, contactees have a wide range of contacts, but most abductees are stuck in a rut and repeat each other's abductions like broken records.

Have I led everyone astray by abstracting a stereotypical pattern from the reports, when the pattern is no more than a figment of my scholarly making? I don't think so. the pattern I found came to light case by case and detail by detail. Examination precedes conference, beings have large heads, and examination rooms have uniform lighting - how abstract can a pattern be when it simply counts specific elements, and recognises some as far more common than others? The pattern emerges because it describes what witnesses report, not because a scholar prescribes what the story ought to be.

If anyone is guilty of illegal abstractions it is

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Evans when he speaks of a 'shared myth'. The idea of an immutable pattern fixed in the collective mind and capable of shaping consistent abduction reports raises a ghost of scholarship past, and one best left buried. Fifty years ago folklorists might have sympathised with such a notion. Even then patterns like shared myth or tale type were conceived as vague influences, outlines at best, and never floating checklists. The specificity of abduction reports demands no less, if we are to understand how narrators duplicate one another's stories in so many aspects. A recurrent abduction story that combines shared myth and personal need is a chimera, a monster of instability. Personal needs drive the story away from unity, not toward it. If folklore is so amorphous that it obeys no discernable rules, how can we have a shared myth so static in its pattern, so efficacious in its influence on one narrator after another, that it bonds complex stories together and secures them against the howling forces of variation? Inquiring minds want to know.

Psychosocial theories differ considerably in specific contents, emphasising the psychological side or the

sociocultural side to explain abduction narratives. Folklorists adopt this same approach when they explain narratives of extraordinary experience as ideas drawn from tradition, or false experience provoked by tradition-based expectations. Since folklorists have long excluded any other explanation, they deserve recognition as diligent and loyal psychosocial proponents in their own right. Only thanks to David Hufford's studies of Old Hag tradition has the experience-based narrative re-entered the folklorist's conceptual vocabulary. He establishes that exclusive reliance on psychosocial answers inadequately accounts for reports of extraordinary encounters.

Yes, our concepts of folklore might need to change even further. Folklore may be developing in ways hitherto unknown, and abduction reports may not behave like folklore as we know and love it. As a folklorist I can take an interest in abductions on the basis of this possibility alone. But if the psychosocial approach is right, these reports must act like creations of the human imagination, be driven by human motivations and derive from human creative processes. If so,

The psychosocial approach has more the characteristics of a faith than a serious effort to explain abductions by wrestling with the data and proposing step-by-step explanations

these narratives cannot differ in their dynamics from other such creations, folk narratives amongst them. If experiences count for anything, then abduction reports should vary more than they do. To deny the findings of folklore scholarship in this evaluation is to deny experience, a great deal of it by many scholars after long years of enquiry, not into books but into the practice of narrators. On what else but experience can we base our conclusions? Discount it and then we know nothing about any narratives and all theories are worthless. We might as well bring back the mating hedgehogs and mix comic relief with our bemusement.

The psychosocial theorists who dismiss the experience of folklorists offer little in its place. A communal container for an expression of individual needs sounds like a reasonable description, but it leaves too many questions about how it stabilises the narrative. I have

shown, one element at a time, that stability exists among a sizable sample of abductions reports, and folklorists have shown that variation is rife around narratives such as folktales and urban legends. These conclusions are limited but demonstrable. From the psychosocial camp I hear many assertions but little proof. The claim that shared myth and personal need can coexist in narratives as stable as we observe runs counter to experience or intuition, yet we must accept this claim as self-evident. I can understand why "there are probably as many PS-hypotheses as there are PS-proponents." A failure to provide convincing demonstrations for any hypothesis leaves the all unpersuasive. The psychosocial approach has more the characteristics of a faith than a serious effort to explain abductions by wrestling with the data and proposing step-by-step explanations. Those of us who prefer reason to revelation won't bite.

The abduction phenomena is a genuine anomaly. Whether similar strange experiences provoke similar strange stories, or personal needs somehow motivate people to select the same few story elements out of all the possibilities available to them, the problem remains provocative. Blame aliens, something akin to the Old Hag, Kenneth Ring's imaginal realm, Jacques Vallée's control system, an unexpected property of narrative transmission, hedgehogs or anything else. Folklore scholarship certainly cannot pick the winner. It can only point out some probable losers.

Something more than narrative processes, shared myths, media influences, or investigators leading the witness seem necessary to explain the consistency of the narratives. On the other hand experience could hold a body of narratives together, and gets my vote pending and more persuasive alternative. I am presently cataloguing reports from 1986 to the present, and I will be anxious to see if the consistencies I found in the earlier sample hold up in the latter. I will also be interested to see how widespread the genuine differences, such as descriptions of the beings or evolving episodes like the baby presentation, prove to be. The answers will follow as a consequence of evidence, not as an article of faith.

Saving sinners is a bit out of my line; nevertheless, let me step out of character and end with an exhortation to psychosocial proponents, that they do their ideas justice. I object less to the ideas themselves than to their cavalier presentation. Speculative assertions and random examples cannot substitute for consistent arguments backed with convincing evidence, and with the exception of Martin Kottmeyer, psychosocial proponents seem to disdain both. I'm slow-witted. Show me step-by-step how your explanations work, and I'm perfectly willing to believe. As matters now stand, you have accumulated a huge explanatory debt, and like the U.S. budget, the weight of that debt threatens to sink you down the tubes of history unless your repent. There's still time, brothers.

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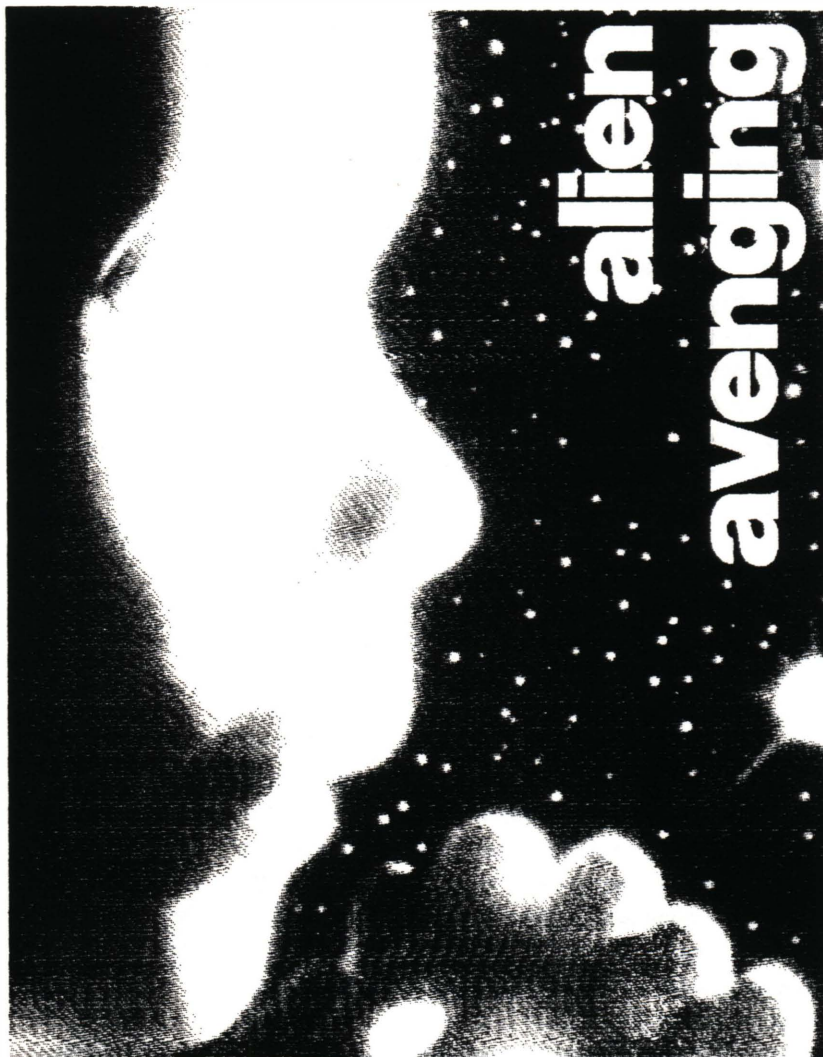
the abduction debate



Dennis Stacy

abortions angels

alien avenging



THE BASIC structure of the typical abduction scenario has been well-known ever since the publication of folklorist Eddie Bullard's massive two volume study of the phenomenon in 1987. Drawing on almost 300 cases then extant in the world UFO literature, Bullard isolated and identified eight discrete, sequential stages as follows: capture, examination, conference, tour, other-worldly journey, theophany, return, and aftermath. Although individual details and the actual sequence of events might vary slightly from case to case, the overall internal consistency of such accounts, as opposed to the random vagaries of imagination and creativity one might expect if they were wholly fabricated from original individual cloth, has led Bullard to argue in favour on a number of occasions (in the pages of *Magonia* and elsewhere) for the physical reality of the experience.

Even so, Bullard also noted a decidedly non-physical attribute of the average abduction to which he gave the name doorway amnesia, a sort of psychological bookend to the experience as a whole. For reasons yet unknown, abductees apparently recall with greater clarity those events that take place inside the presumed UFO than they do the actual entry into and exit therefrom. I assume that Jenny Randles refers to much the same thing with her Oz Factor - characterised as an altered state of awareness earmarked by a decrease in external sensory input.

But even as Bullard's landmark study appeared, changes subtle and not so subtle to the classic abduction scenario were already afoot, beginning with Budd Hopkins' *The Intruders*, which appeared in the same year (4) and culminating (thus far) with the recent publication of Dr David Jacobs' *Secret Life* (5). (Hopkins is a New York abstract artist and author [*Missing Time*, 1981], Jacobs a professor of history at Temple University, Philadelphia [*The UFO Controversy in America*, 1975].) Briefly, Hopkins introduced the notion of the hybrid baby - half human, half alien - an abduction artifact wholly absent from Bullard's original survey. Also added to the equation was the prospect of missing fetuses - presumably hybrid embryos stolen from their mother's womb during the course of a series of repeat abductions beginning in childhood and continuing throughout impregnation and beyond. Physical evidence of an actual missing foetus, however, remains elusive, as does that of reputed alien implants, presumably for monitoring and tracking purposes.

While individual emotions were involved, all in all Bullard's examination stage was a relatively impersonal affair, much like a first time visit to the doctor or a general military draft physical. X-rays or full-body scans of a sort might be taken, along with tissue and body fluid samples. Under Hopkins' scrutiny, however, the medical exam becomes sexually-charged; skin scoops are still taken, which appear later as 'anomalous' scars, but in general the aliens seem more preoccupied with sex and the outcome of sex. Ova are forcibly extracted

from female abductees, sperm from males. Extraterrestrial rape is not just bruited but explicitly stated. The bastard byproducts are even later displayed to their unwilling mothers for reluctant inspection and nursing.

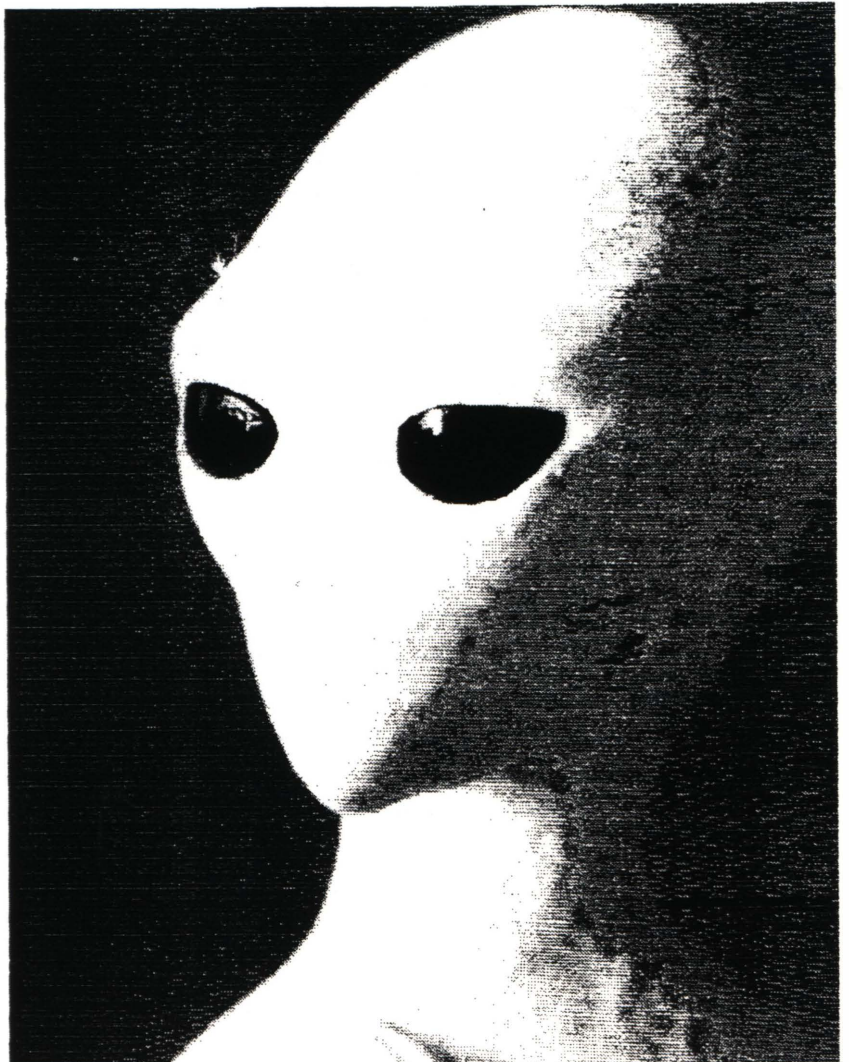
Jacobs, who actively collaborates with Hopkins and his accumulated coteries of abductees, not only wholeheartedly embraces the sexual content of the perceived abduction experience in *Secret Life* but reports a few additions and elaborations of his own. Bullard's otherworldly journey is now a past abstraction or perhaps a flight of fancy, and his tour stage is now largely superceded by a visit to a specific area of the ship, namely the nursery or incubatorium, where hundreds of hybrid babies may be on view at a time, although only one or two is physically held and nursed. In general these babies are described as sickly and 'premature'. (Interestingly, Jacobs refers to abductees throughout *Secret Life* as 'she'.)

Our clearest portrait yet of the abducting aliens also emerges. they are routinely and unusually of short stature, between two to 4¼ feet tall, with a bulbous, oversized head, large, dark 'wraparound' eyes, slits for nose and mouth, no prominent auditory organs, and a distinct absence of visible genitalia. "When they look at the face," writes Jacobs, "some witnesses are reminded of a light-bulb, a skeleton head, or a parking meter." in short, although I'm sure this is not what Jacobs had in mind, they are a virtual caricature of a human foetus and have been so described in such terms. (See box)

Moreover, their skin is a dark or dolphin-shade of grey, and hence the generic noun 'Greys' to describe the abductors. It is further described as smooth to the touch - almost plastic-like - and devoid of the ordinary 'imperfections' one might expect of the average biological entity, such as birthmarks, warts and wrinkles, but also body hair and nipples. Facial expressions are bland and impassive, or perhaps best characterised by the *absence* of any expression. Outwardly, Grays appear ageless and sexless, devoid in the main of anything remotely resembling human emotion, personality and individuality. They communicate telepathically and/or through their eyes, their huge, staring, penetrating eyes. As Martin Kottmeyer has pointed out previously in these pages, the eye motif encapsulates all sorts of psychic connotations for the human psyche, including ones relevant to guilt and conscience in particular, and to the process of socialisation in general: "The predator does not want itself to become prey."

Jacobs also delineates the so-called Taller Being (TB) who "stands" some mere two to six inches higher than his/her surrounding minions or accomplices. But this elevated stature seems to be achieved as much by activity or behaviour as by actual height. For example TBs appear to be in charge of the overall abduction process; certainly they are primarily responsible for what Jacobs refers to as 'Mindscan'. This, he advises, "entails deep, penetrating staring into the abductee's eyes," during which the victim feels that his or her mind is

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MICKEY MOUSE ALIENS

I'd like to thank Martin Kottmeyer for drawing my attention to Chapter 9 of Stephen Jay Gould's *The Panda's Thumb* (Wm. Morrow, NY, 1980), "A Biological Homage to Mickey Mouse".

Writing on the occasion of Mickey's fiftieth anniversary, Gould notes that the cartoon character has actually grown younger over the years. "Measurements of three stages in his development," Gould notes, "revealed a *larger relative head size, larger eyes and an enlarged cranium* - all traits of juvenility." (p. 96; my emphasis) These are also traits or physical attributes of the typical abducting Gray - and of human babies at birth.

As I point out in this article, Grays are often described in terms of foetal or neonatal imagery. In fact, they appear to be a character of a foetus or infant, with some interesting implications. They are described in a sort of hierarchy of 'values' or attention, that begins at the top, with an oversized head and large eyes, and works downward, losing detail in the process. Grays normally have only four fingers, Mickey had only three, along, however, with an, opposable thumb. Alien feet and toes are rarely described, if ever, presumably because they aren't 'important' enough to intrude on the dramatic narrative. Like Mickey, the Grays are both sexless and ageless.

Gould also quotes Konrad Lorenz to the effect that newborn humans are defenceless, and this 'act' seems to be bound up with the same general biological characteristics noted in Mickey's evolution: "large eyes, bulging craniums [and] retreating chins." Lorenz observed that animals with similar aspects tend to elicit feelings of affection in human, whereas smaller-eyed, longer-snouted ones do not.

It makes no difference to the argument here whether this response is innate or learned. the point is that abductees sketch in the details of their abductors in the same way that a cartoonist draws his or her cuddly characters: by emphasising the head and ignoring the feet.

Moreover, as the embodiment of abortion guilt, the Greys aren't 'intended' to be cuddly in a dramatic, narrative sense. They aren't here to Mickey Moue around, in other words, but to avenge their murder. In fact, they are avenging angels from above: sexless, ageless and nameless, revisiting the sins of their parents.

being scanned and drained of data. "We do not know what the information is, how it is extracted, or what the Beings do with it," adds Jacobs.

Mindscan is employed to alleviate both physical and psychological pain, particularly fear and anger as to what is happening. It also features prominently in 'bonding' (another Jacobs addition to Bullard's original scenario), which occurs when the abductee is flooded with a rush of pleasurable emotions. Women as a consequence "want to give themselves to [the Taller Being] fully and completely", according to Jacobs. "Men have similar feelings especially if they perceive the alien to be 'female'. Bonding can be a totally overwhelming experience." Apparently Mindscan is also used to sexually stimulate men and women, up to and including orgasm and ejaculation.

Mindscan typically takes place as the abductee is lying on an examination table, the TB seemingly looming or bending above, the foreheads of victim and extraterrestrial interlocutor practically touching. (Note: for an alien TB between two and 4½ feet to loom over a supine human would require the later to be lying flat on the floor, or nearly so, or for the nominal TB to be standing atop a stool or steps of some kind. To the best of my knowledge neither of these circumstances has yet been reported. Nor is this the only illogical or dreamlike element in the New Revised Abduction Model which all too often treats the laws of physics like so much silly-putty. Being beamed through solid objects - an apartment wall or bedroom window - is not at all uncommon. Space and time are often distorted as well. The interior of the UFO is frequently described as being much larger than its outer dimensions would seemingly permit; minutes and hours often go "missing". Many abductees admit on record that "I myself don't know if it is my imagination or if it's real. I still don't know today."

Two other elaborations on the Standard Model are worth mentioning. One involves time (or the actual origins of abductions), the other the number of people abducted. Although most historians of the subject point to the summer of 1947 as the 'official' beginning of the modern UFO era, the abduction aspect of the phenomenon was slow to emerge. Some ufologists argue that the first abduction was that of Antonio Villas-Boas, which, although it occurred in Brazil in 1957, was not made public among western ufologists until Charles Bowen published it in the January/February, 1965 issue of *Flying Saucer Review*, of which he was then editor. Those innately suspicious of Latin and South American cases in general tend to promote the abduction of Betty and Barney Hill, in September 1961, as the first. But even the Hill case did not receive widespread publicity until five years after the fact, with the publication of John Fuller's bestseller, *The Interrupted Journey*. Even in the years immediately following Fuller's blockbuster, abductions were but sporadic speed-bumps on the UFO highway: Charles Hickson and Calvin Parker at Pasca-

goula in October of 1973, Travis Walton of Snowflake, Arizona in November of 1975, etc. And interestingly, *none of these widely publicised and seminal abduction cases involved a typical Grey*. Yet the New Abductionists seem intent on pushing the historical envelope of abductions back in time, certainly to the forties and thirties of this century, and perhaps even to the twenties and beyond. Still, the logical question to ask is, Where were the UFO abductions prior to, say, the mid- or late-sixties, a full two decades after the public onset of the UFO phenomenon? Surely if they were only half as prevalent throughout the first half of the century as the New Model suggests they are now, we would have expected them to leave *some* trace, however obscure or oblique, in the pediatric or psychological literature of the day. However guised or couched, Freud, Jung and et al's files should have been bulging with such case histories. But to the best of our knowledge this has not been the case.

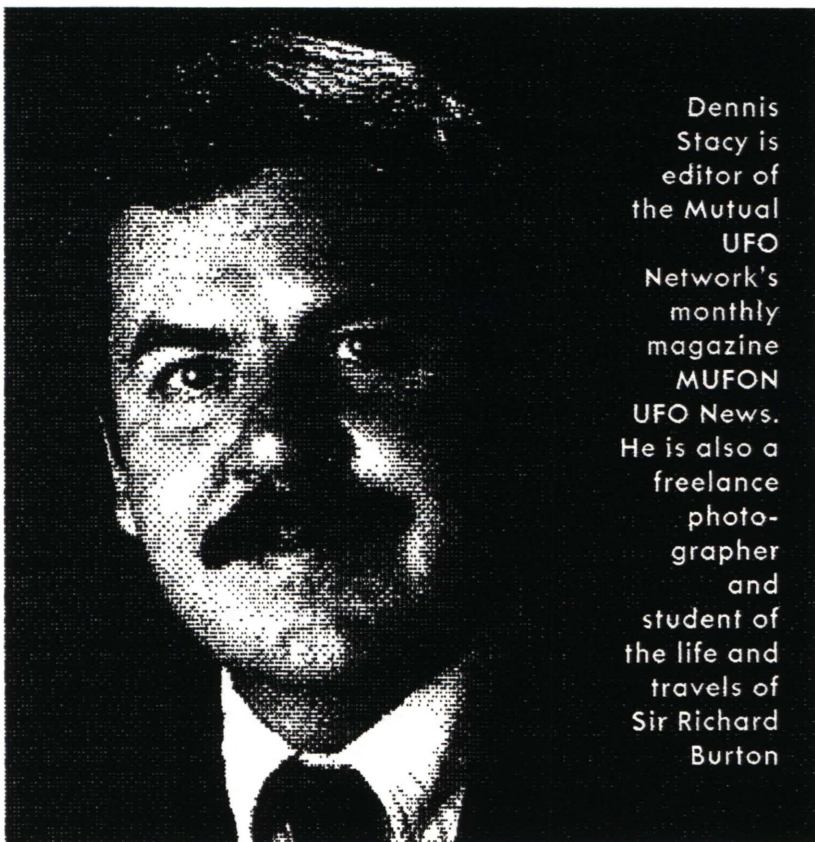
And the numbers Hopkins and Jacobs are talking about nowadays are truly stupendous. Although space prohibits going into greater detail here and now, these numbers reach their apex in a recently published 64-page report *Unusual Personal Experiences*, "An Analysis of the Data From Three National Surveys", co-authored by Hopkins, Jacobs and Dr Ron Westrum, a sociologist at Eastern Michigan University. The surveys, conducted by the Roper Organization, one of the USA's most prestigious private polling organisations, involved face-to-face interviews with almost 6000 American adults between July and September of 1991. They asked eleven questions, ranging from Have you ever seen a ghost? to Have you ever felt that you were flying through the air although you didn't know how or why? [See *Northern Echoes* in *Magonia* 43 - Ed.] Five of the questions were targeted at uncovering potential abductees; anyone who answered positive to four or more of these five indices was so considered. Once the figures were all tallied and the percentages extrapolated across the American adult population, the final number of potential individual abductees arrived at was in the neighbourhood of some 3.7 million. Since the Hopkins-Jacob scenario also envisages numerous abductions per person over the course of a lifetime, the actual totals could easily be three, four or even five times that number.

Ironically, given that Hopkins and Jacobs are ardent nuts'n'bolts abductionists, it is these very selfsame figures that have convinced most of us that the New Standard Model of abductions simply can't apply to a physical phenomenon - either logically, scientifically or logistically. The numbers alone are just *too* staggering, conjuring up images of flying saucers stacked like mile-high pancakes over the world's major airports, awaiting hovering and abduction rights from some global air traffic controller. If ever numbers didn't add up, surely they are them and the time is now.

So we must ultimately ask ourselves several

questions, not only about the actual origins and real number of individuals involved, but about the modulation and evolution of the abduction experience itself. Why, for example, does the appearance of the latter lag so significantly behind the sighting of the first UFOs? Why, in the brief interval after Bullard's landmark survey, do sex and hybrid babies so suddenly rear their 'ugly' heads? Where, in other words, *do the hybrid babies in particular come from?*

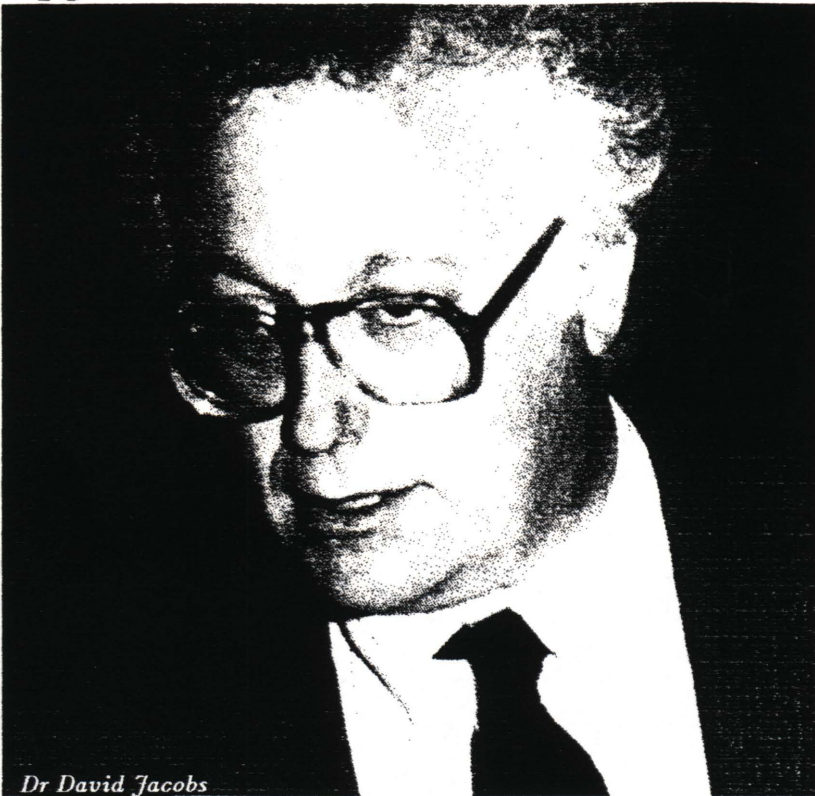
Are these script changes merely artifacts of investigation - inordinately conducted via regressive hypnosis - reflections of the personal biases and predilections of individual investigators, or something more indigenous and fundamental to the experience altogether? I suspect that our current conundrum is mainly a case of the latter. And in a spirit of magnanimity that not all



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Magonia readers may countenance, I'm willing to concede several points, including the projected Roper Report numbers along with the possibility - until demonstrated otherwise - that both Hopkins and Jacobs are merely reporting what their contacts tell them, as opposed to unconsciously shaping such testimony to fit their own preconceptions.

But I also suggest that abductions are almost universally of psychological origin, based both on the Roper Report numbers, flawed as they may be, and the testimony reported by Hopkins, Jacobs and other UFO abduction investigators. At the same time, I find most of the psychological explanations advanced so far to be lacking in what might be called physical or emotional punch; that is, none of them strike me as being particularly compelling, certainly not to the point of compulsion. As humans we are plagued everyday by



Dr David Jacobs

"The UFO phenomenon is the abduction phenomenon. Sightings of the outside shells of objects were early indications of the objects' validity. The meaning of what was happening inside the UFOs eluded researchers until the importance of abductions became apparent. Abductions have cracked open the UFO mystery like a cosmic egg. Inside we see alien life, the creation of bizarre life, and the exploitation of human life"

existential fears and anxieties of every sort and varying degree. About the ozone layer, test-tube babies, genetically engineered fruits and vegetables, satanic cults, child abuse and God only knows what other verities born of the uncertainties of modern technology and society. Still, few of these are so dynamic as to seize us by the throat at night and shake us into imagining a structured sequence of events in which we are both impregnated and then subsequently robbed of a foetus, in which we see ourselves surrounded by two to four-foot tall abducting grey alien beings, and from which we paradoxically emerge both with symptoms of post-traumatic stress and mysteriously widened horizons. Whatever is capable of these and other reported after-effects of the UFO abduction experience I submit is as fundamental to human nature and being as our very breath and blood.

Ozone holes overhead and related environmental concerns don't strike me as a likely candidate for such a tumultuous experience; neither do many of the other postmodern 'abstract' anxieties currently clamoring for our attention. Abortion does. Or more specifically the **aftermath** of abortion, with its concomitant mingling of guilt, shame and everything else metaphysical by which we measure what it means to be human. The act of abortion, while it may have its origins in an expression of abstract rights and liberties, soon confronts us to our care. It is tied up with our very blood and being. We don't abort in the abstract; we abort our very own DNA. Metaphorically and literally, it is our future selves we flush down the clinic's drainpipes, after first vacuuming the physical evidence from the womb via cler plastic tubes.

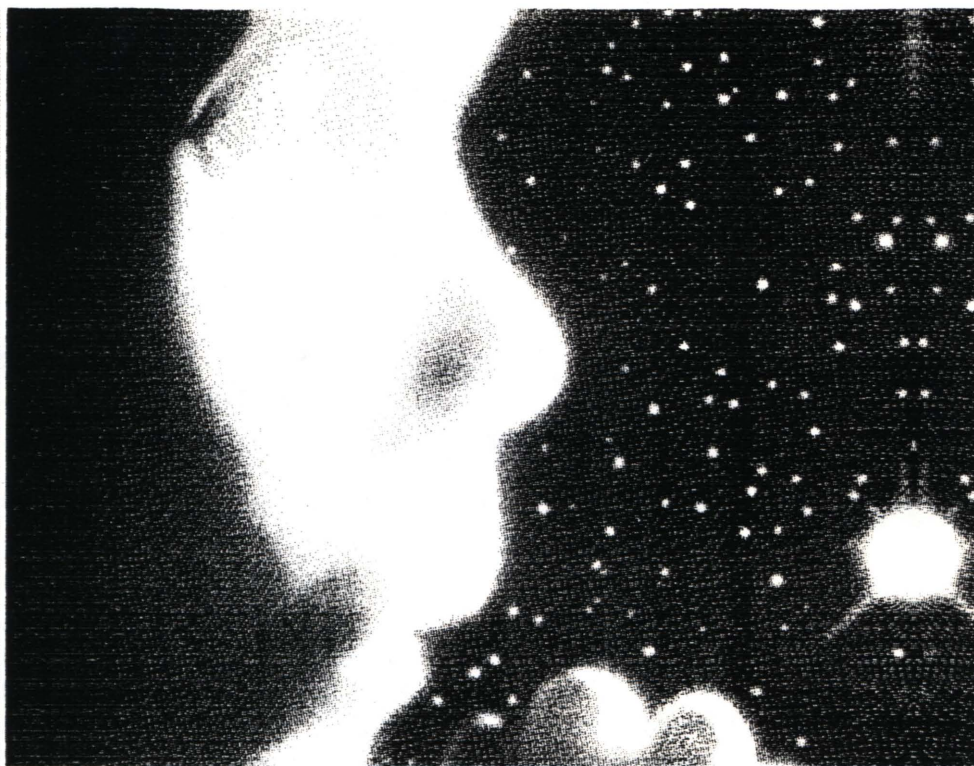
This is not meant to be an anti-abortion tract, but

the parallels and analogies between abductions and abortions - on both a physical and emotional level - are simply too numerous and tempting to overlook. First, the mass resort to abortion as a form of birth-control by the Western societies is roughly contemporaneous with both the post-WWII flying saucer phenomenon in general and abductions in particular. We are speaking here of abortion in its broadest psychological and physical sense, including miscarriage and even religious attitudes toward the practise. Moreover, the key is not so much abortion as such - the act in and of itself - but the highly **conflicting feelings** - guilt, shame, etc. - that inevitably arise out of both the actual experience and its buried memories. Legalized abortions in the West, beginning with the Act of Parliament that decriminalised abortion in Britain in 1968 and *Roe v. Wade* in the United States in 1972, opened the floodgates to entire generations of naive Westerners who could now avail themselves of the procedure. (And by naive here I don't mean naive in terms of sexism, choice, family planning or personal lifestyles, but the inability to **know** the psychological consequences of a now socially-acceptable act prior to the eruption of those consequences in consciousness, and the potential lack of preparedness among many abortees in being able to 'handle' or resolve those feelings. Telling a child that a gas flame burns doesn't prepare him or her for the **pain** nor does it enable them better to cope with same.)

Secondly, the numbers are there as well. Applying a conservative extrapolation to the 3.7 million adult Americans identified by the Roper Report, say, only three to four repeat abductions per person results in a figure between 10 and 15 millions. Vallée, projecting the figures worldwide came up with 200 million theoretical abductions. Since 1972 some 30 million American women alone have availed themselves of an abortion, an average of 1.5 million per year. These numbers need not correspond on a one-to-one basis, the point is that abortees form a significantly sizeable population pool. Assuming only two people are involved in each abortion, which is conservative indeed, the American abortion pool would stand at some 60 million. Only a relatively small proportion of those, anywhere from ten to twenty percent, would need to be so conflicted by the experience as to match the New Revised Abduction Scenario numbers.

Thirdly, there is the fact that the physical abortion experience roughly mimics the new abductions on a phenomenological level, both psychologically and somatically. In other words a traumatic medical procedure is undergone which centres on the removal of an unborn foetus. Rage, shame and guilt is felt, along with pure helplessness, paralysis and so on. Communication with the alien abductors is almost universally telepathic, i.e. unspoken. In essence the abducting Greys are psychic projections, an imaginal caricature of a foetus (*see box*). Not only are they neutally coloured, they are half-formed and sexless,

The hybrid baby
is the soul, or
animus, of the
aborted foetus
restored to life.
The only way it
can be revisited is
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the alien
incubatorium,



lacking hair and obvious genitalia, possessing only a vestigial mouth nose and ears. In fact the Greys consist mainly of, or are perceived as, a pair of large, dark, unwavering eyes, with all that analogy entails in terms of God and cosmic guilt. Indeed, they are the very embodiment of guilt, literally and figuratively. In reality, they are avenging angels.

Thus the abduction experience is a played-out drama which reverses the rôles of victim (the unborn foetus) and victimizer (the original abortee). The hybrid baby is the soul, or animus, of the aborted foetus restored to life. In other words, the foetus hasn't really been aborted at all, but lives on in a 'heaven' (aboard a 'Mother Ship' yet) from which it can never return in physical form. The only way it can be revisited is by returning to the alien incubatorium, that is by repeat abductions. Abduction, repeated as often as may be necessary, is an attempt to expiate guilt, an *intentional* act, in Husserl's terms.

So why are *men* abducted? For the same reason. And in terms of empathic emotions and reactions, we need look no further than the psychosomatic symptoms of sympathetic pregnancy. It's even conceivable that male abortionists could undergo the abduction experience, although obviously lacking an abortion history of their own. Participation in the act of abortion could be as fundamentally capable as engendering the same 'extraterrestrial' images and crises of conscience as those experienced and encountered by the actual abortee.

Is the abduction as 'relived' abortion theory testable? To a degree. For example, it would predict a hypothetically direct correlation between conflict and abduction reports in a given society, or at least those reports involving repeat abductions and hybrid babies. The emphasis here is on *internal conflict and the need to resolve guilt*. Both Spain and Italy, for instance, are

predominantly Catholic countries, yet they both have the lowest member-per-family ratio of any Western country. They have either got the rhythm method down to a science, or else they aren't as psychologically conflicted over the act of abortion as their American counterparts, despite the Catholic church's anti-abortion position.

Similarly, individuals who report both repeat abductions and hybrid babies should score significantly higher on a scale of conflicted feelings about abortion than those who are less conflicted or perhaps even wholly sanguine about the abortion process. The irony here is that the standard psychological battery of exams administered to abductees could conceivably be missing the mark altogether. Unless abductees are actively queried about their attitudes toward abortion, we'll never know if there is a potential correlation or not.

Finally a few words about the aftermath of the abduction experience as recently reported by psychologist Kenneth Ring [*The Omega Project: Near Death Experiences, UFO Encounters, and Mind at Large*, Morrow, NY, 1992]. Using a 'Life Inventory Changes' survey, Ring identified several post-abduction alterations in the induced psychological make-up of both abductees and near-death experiencers. These included, amongst others, an increased appreciation of life, greater self-acceptance, deeper concern for others, and increased level of spirituality, and a heightened level of concern with social/planetary issues.

This is an odd psychological inventory to emerge from the abduction experience if it is as terrifying and traumatic as portrayed by the new revisionists. On the other hand, it sounds compatible with repeat (and possibly successful) attempts to expiate the personally heartfelt and deeply-seated shame and guilt following the agonising act of abortion.



BOOK REVIEWS

∞ MORRIS, David. *The Masks of Lucifer; technology and the occult in twentieth century popular literature*. Batsford, 1992. £17.99

Morris takes as his thesis that there exists a hidden underclass of popular literature which has not received adequate academic attention. This is the realm of 'suppositional' literature which is neither properly fact nor fiction. It is the realm to which the term 'speculative' literature has been applied, as well as the more judgemental description 'pseudoscience'. Morris argues that this genre of contemporary literature contains many themes derived from nineteenth century theosophy. One of these is the Luciferian theme: that the biblical Lucifer was the 'good' god, bringing Promethean knowledge to a humanity held in thrall by the god of the Old Testament, who is seen as an evil demiurge. In much of this contemporary literature these occult themes merge with a worship of technology to produce a hybrid techno-occultism.

To illustrate this thesis he chooses as examples the works of Velikovsky, flying saucer literature, von Däniken and other ancient astronaut enthusiasts, and Pauwels and Bergier's *Dawn of Magic*. He argues that Velikovsky and early flying saucer writers such as Donald Keyhoe drew their imagery from Cold War fears. Velikovsky's comet which heralded universal disaster was a potent metaphor for the threat of nuclear destruction; while for Keyhoe the (Martian) ETs were scarcely distinguishable from the Russians.

Morris points out that the imagery of these early days of ufology was very militaristic in tone. Keyhoe, for example, concentrated on 'official' sightings: those by military or civilian pilots, control staff, radar technicians, etc. while the 'ordinary folks' featured just as bit-part actors and extras in crowd scenes of "thousands of citizens of Indianapolis besieged the phone lines" variety of mass sightings.

One of Morris's most interesting discoveries is that Arnold's image of the original 'flying saucers' - "a tail-less craft with a dome midway between the wingtips" closely resembles the descriptions of an alleged German super-plane, the Gotha Go329 "a swept back all-wing design for high speed flight" which featured in a 1947 (probably April) issue of *The Aeroplane Spotter* produced by the Royal Observer Corps. Indeed, Morris is reminding us here of the *real* origins of ufology; as an exotic offshoot of aircraft spotting, which had been promoted by civil defence agencies to train civilians to watch out for "the enemies in the skies".

Morris sees Leslie and Adamski's *Flying Saucers Have Landed* as introducing techno-occultism into ufology, though in fact this synthesis had been undertaken some years earlier by Meade Layne and his associates. Even this, though, was not a new synthesis by neophytes, but a fairly conscious decision by those already involved in theosophy and related occult movements, to appropriate flying saucer and similar technological imagery into their theologies. Many of the original contactees were supporters of the 'American Nationalist' occult tradition art-

iculated by Guy Ballard and William Dudley Pelley, who were desperately trying to restore their credibility after their leaders' pre-war dalliance with Nazism.

Morris sees the revolt against the ETH and the return to traditional romantic occultism as defence mechanisms against the encroachment of science on ufology. Here he comes rather unstuck as it is much more likely that the downgrading of the techno- in techno-occultism was part of the general cultural backlash against science in the late 60's and early 70's (see for instance, John Rimmer's *The UFO as an Anti-Scientific Symbol* in *Merseyside UFO Bulletin*, Vol. 2, No. 4, July 1969 for one of the earliest analyses of this trend). Furthermore the writings of authors like John Keel were better able to articulate the diffuse fears of the interregnum in the Cold War, and it was not surprising the early 50's imagery returned with the Second Cold War in 1979.

Technology was however alive and well in the ancient astronaut traditions. Indeed it was playing up the technology that von Däniken gained a clear lead over his rivals. Though Morris points out the strong occult themes in von Däniken, these were part of the pre-existent ancient-astronaut tradition back to Desmond Leslie and Raymond Drake. These occult themes are much reduced in von Däniken, who could thus be appreciated by almost everyone, unlike Brinsley le Poer Trench, who confronts the reader with a dense, almost incomprehensible jungle of theological exegesis.

It is not just occultists who have used the technique of techno-exegesis of myth

and sacred texts. There is the techno-Marianism of Paul Thomas (Misraki), or the techno-Protestantism of Barry Downing, both of whom Morris seems unaware of. There are clear parallels between this techno-exegesis, the Bible-based catastrophism of Velikovsky, and the creation-science of the mid-eighties. They all saw religious texts less as a source of spiritual insight than as scientific and historical textbooks. Because only 'facts' have value to these writers, the ancient texts can only retain their sanctity if they are sources of 'facts'. This folklore also provides a technological gloss on the standard religious image of humanity as helpless without divine grace; and gnostic themes of humanity being sparks of non-terrestrial spirit trapped in earthly matter.

The Dawn of Magic expresses to perfection, in Morris's view, the Luciferian and Promethian aspects of techno-occultist literature, with its elitist and anti-feminist sentiments. He does not however mention Pauwels involvement with the radical Right in France through the notorious GRECE organisation, which may go some way to explaining the rather ambiguous attitude to Nazism in *The Dawn of Magic*.

While Morris provides many interesting insights, the book is limited by a rather dated Sociology Department Marxism, and by, I suspect, Morris's relatively shallow acquaintance with the field, achieved mainly by a generous trawl of paperbacks. Thus he seems to think that Whitley Strieber's *Communion* marked a radical departure, rather than a particularly literate reworking of themes that had been around ufology for a generation. Indeed, one could argue that many of the themes of abductionism, humans as property, creation of hybrids, etc. derive from ancient astronautism. Despite this caveat I recommend this book

Peter Rogerson



Strieber: A literate reworking of themes that had been around ufology for a generation, rather than a radical departure.



OO COLLINS, Andrew. *The Seventh Sword*. Century, 1991. £14.99

OO COLLINS, Andrew. *The Circle Makers*. ABC Books, 1992. £4.95

Andy Collins's transformation from ufological Essex Man, to griffin-hunter, to psychic quester, and now to circles researcher has been seamless. Throughout he has produced a series of books and booklets chronicling this odyssey. Some are published by mainstream publishers, others, like the second title here, are produced privately. And ones appreciation of Andy's work starts at this point. What commercial publisher could produce a large format paperback, well printed, well laid out, lots of illustrations, striking cover, and most importantly with a good index, pages of informative bibliographies and book and magazine listings for just £4.95. Like all his publications, even if you don't agree with Andy, you get good value.

Well, it will surprise no-one to learn that I don't agree with Andy, but this is not to say that I find either of these books

without value. *The Seventh Sword* is a summary of the whole of Andy's Psychic Questing (PQ) saga to date, covering events first revealed in *The Green Stone*, *The Eye of Fire*, *the Black Alchemist* and a variety of other publications. PQ is, whether we like it or not - and I like it not - the major form of psychical research current being undertaken at a grass-roots level in Britain. Anybody interested in paranormal, anomaly and psychic research, and anyone studying the sociology of those fields, needs to know about PQ. This book is as good a way of finding out as any, and Andy's entertaining writing style makes it quite painless even for hardened sceptics.

The Seventh Sword is of particular interest for ufologists for the light it sheds on some half-forgotten (well, some people hope they're half forgotten) aspects of British ufology. It is interesting to read the various accounts of the UFO sagas of the seventies and note the subtle re-writings of history that have been going on.

I don't agree with much of what Andy says in *The Circle Makers* either. My own views on crop-circles are well known to *Magonia* readers, and they are not those expressed in this book. However this is possibly one of the most significant books on crop circles so far, and may help to rescue the subject from an arid debate between the meteorologists and the, for want of a better word, mystics. He generously acknowledges the value of the work of both sets of rival researchers and attempts a synthesis between the vortex theory and the unknown intelligence tendency. Basically he proposes an intelligent energy force based on Reichian 'orgone energy' which creates the plasma vortices which actually do the work on the ground. He has done what none of 'mystic' cereologists have ever bothered to do and put forward a coherent-sounding explanation for what is actually happening to the crops. The Delgadistas and so forth have been wittering on for years about unknown energies and intelligences, but have never come up with any sort of theory, plausible or otherwise. Andy Collins has; it's probably a load of tosh, but if it is tosh, it's very entertaining tosh. I strongly re-commend you buy this book and read it for yourself.

[*The Circlemakers* is available from ABC Books, PO Box 189, Leigh-on-Sea, Essex, SS9 1NF]

John Rimmer

●● COLUMBO, John Robert. *UFOs Over Canada: personal accounts of sightings and close encounters*. Hounslow Press, 1991. £9.95

For a while we have suggested that one fruitful approach to the subjects under discussion in *Magonia* is that of the folklorist collecting first-hand accounts, rather than the scientist trying to 'explain' them. This book does just that.

Columbo is, I imagine, completely unknown in Britain, but he is one of Canada's leading folklorists, and in recent years has been concentrating on anomalies. His previous works have included first-hand accounts of a range of paranormal experience (*Extraordinary Experiences*, 1989) and an impressive gazetteer of Canadian Fortean (*Mysterious Canada*, 1988). In the current book, with a minimum of comment, he reproduces some sixty witness accounts both from the literature, and from his own appeals for experiences.

The collection nicely shows the trem-

endous emotional impact of the UFO myth: vague accounts of lights-in-the-sky become revelations of the wonder and immensity of the universe. There are accounts of UFOs seen in visions, and a number of dreamy abduction reports. Some of these records come from the files of Dr David Gotlib of Toronto, and associate of Bud Hopkins. However the doctor's cases show much more of a contactee, 'new age' orientation than Hopkins. This may be because we are being presented with uncensored accounts rather than Hopkins' edited presentations.

Columbo provides a literate and insightful introduction showing that he is well aware of the ambiguities in the field. He points out the sea change in ufology from being seen in terms of a 'threat to the community', to a much more individual threat. He also notes the suggestions that the solution to the UFO mystery may be in the imaginal realm; a sort of transpersonal psychological reality.

A strongly recommended collection. [This book is available in the UK from Excalibur Books] *Peter Rogerson*

○○ BERGER, Arthur and Joyce. *The Encyclopaedia of parapsychology and psychic research*. Paragon House, 1991. £36.75.

I suspect this is the first attempt to produce a serious encyclopaedia of parapsychology since Nandor Fodor's *Encyclopaedia of Psychic Science* in the 1930's. Its seriousness of purpose is indicated by a zero coession to the picture-book image - there is not a single illustration in the volume.

Though lacking the masses of bizarre, out-of-the way found in Fodor's work, this is much more authoritative as the authors are much closer to the centre of the parapsychological world. There is a real effort to be objective, most entries have short bibliographies and there are extensive general bibliographies, organisation lists and indexes.

The coverage is good, although there are some curious omissions from Britain (Carl Sargent, Julian Isaacs, etc) which could have been included had the rather too many entries for 'noted witnesses' been left out.

There is a one page entry on UFOs,

which points out the reasons for scepticism but also points out the reason why the subject should be of interest to parapsychologists.

If I were to compare this to Story's UFO encyclopaedia the result would be honours even. Story had more signed articles and a wide sway of opinions; the Bergers a rather better international coverage. Both give an idea of where to aim.

Peter Rogerson



The armadillo is on holiday!

○○ CRYSTAL, Ellen. *Silent Invasion: the shocking discoveries of a UFO researcher*. Paragon House, 1991. £8.99

Published last year, but only now becoming available in this country, this is one of those personal accounts of anomalous experience that it is almost impossible to review. Ms Crystal claims to have seen, and photographed, hundreds of UFOs; but the photographs reproduced here, despite hyped-up captions such as "Five aliens at a triangular craft on the ground", are simply amorphous splodges and streaks of light which could be anything. Also reproduced are photographs of so-called 'Tesla Spheres' which are said to be centres of invisible energy which only appear on photographic plates. To me these also suggest nothing more than blotches on the film.

The author sees UFOs in even greater numbers. Sometimes whole fleets land in the fields around her Pine Bluff stakeout. These objects appear to respond to thoughts, and she believes they use their super technology to spy on her and eavesdrop on her conversations. She also seems to at least half share the belief of a couple of her fellow skywatchers that *they* are engaged in a gigantic mining operation under the skywatching site.

Perhaps we have a clue here, for Ms Crystal's experiences began when she joined some neighbours back in California in regular skywatching, until the autokinetic effect turned the stars into darting spaceships. For those with long memories, who can recall what writers in the old MUFOB and MUFORG Bulletin said about Warminster, there is little doubt that prolonged skywatching can induce some pretty dramatic - and in some cases dangerous - altered states of consciousness. The perceptive reader will note that there are some intriguing similarities between her experiences in this book, and those reported during the Welsh 1905 revival. It seems clear that something strange is going on at Pine Lake; I doubt very much whether it has anything to do with ETs, but whether it involves something on the lines of Paul Devereux's earth-lights, or some facet of human psychology, I don't think can be judged at this distance.

Peter Rogerson

○ YAPP, Nick. *Hoaxers and their Victims* Robson Books, 1992. £16.95.

○ TIME-LIFE. *Hoaxes and Deceptions*. Time Life Books, 1991. £16.99

Both these books cover much of the same ground. The Time-Life book is presented typical style with lavish colour pictures and attractive layouts and short accounts of a couple of hundred hoaxes. The Yapp book covers rather fewer separate incidents, but attempts to look at them in greater depth. As its title indicates it also looks at what makes the victims of hoaxes so susceptible.

It is generally assumed by investigators in the fields of the paranormal and elsewhere, that anyone committing a hoax must profit from it. How often have we read comments such as "a hoax must be ruled out as the witness had nothing to gain from one". Stuff and nonsense! They got the investigator's attention for one thing, didn't they? The overwhelming truth that emerges from these books is that, apart from the obvious con artists, few of them hoaxers had 'anything to gain' from their activities. A great many, indeed, had much to lose. The famous 'Captain of Köpenik', a petty crook and unemployed cobbler, gained a jail sentence for his famous hoax, when he impersonated a German officer and took over the town hall of a Berlin suburb, 'arresting' the mayor and treasurer for alleged embezzlement. Like a whole string of fraudulent princes, socialites, diplomats and Red Indian chiefs, the Captain's real motive was to show just how easy it is to fool, not only the stiff-necked Prussian authorities of Wilhelmitic Germany, but also the average mug punter, newspaper editor, and, dare I say it, ufologist.

For a long time I've been unimpressed by people who describe dubious UFO events, and suchlike, after they have crumbled to nothing after being promoted as the greatest breakthrough of the decade, as being 'an elaborate hoax'. These books reveal that, although there are indeed elaborate hoaxes, it's usually the simple ones that are most devastating. This of course is why there is so much talk about government 'disinformation' flying about in the UFO world at the moment. If you have been made to look a fool, it's rather more



The Time-Life book *Hoaxes and Deceptions* (reviewed left) contains a dark warning to those ufologists and others who believe in the value of evidence revealed by mysterious sources to them exclusively lies in the fate of the eighteenth century professor Johann Beringer of the University of Würzburg, in Franconia. Beringer collected fossils, and, anxious to swell his collection, set some local lads to dig for specimens in the surrounding countryside. Almost at once they discovered some marvellous stones. These fossils bore the shapes small animals, plants and insects, but other showed stars, comets, and most amazingly, actual words in Arabic, Hebrew and Latin (above). Convinced that these represented the names of God, Beringer began writing a book about his remarkable finds. He declared that the fossils were 'pranks of nature', *lusus naturæ*, produced by God at the time of the creation.

Two of Beringer's colleagues at Würzburg began spreading the rumour that his finds were fakes, and attempted to trap Beringer by planting their own carved stones where they knew he would find them and accept them as genuine. The two tricksters, Roderick and von Eckhart then announced their deception. In a response which sounds remarkably like the reaction of some cerealists to 'Doug and Dave's' revelation of their crop circle hoaxing, Beringer stormed "their trap proves nothing, there have always been counterfeiters and money spoilers in the world". He then gave over a chapter in his book to denouncing them. "Their clever efforts might have succeeded, had not my vigilance discovered the deceit and throttled it at birth". So much for Würzburg's proto-CSICOP!

Suddenly something brought the fossil hunter to his senses - possibly finding a stone with his own name on it. Humiliated, his work worthless, Beringer uncovered the culprits: the same Roderick and von Eckhart who had tried to call a halt to the farce when they realised it was going too far.

The hoaxers were disgraced and lost their university privileges. They certainly had 'nothing to gain' from their tricks, except, like so many later hoaxers in the UFO field and elsewhere, the quiet satisfaction of seeing an arrogant and obsessed researcher being deflated.

comforting to think that you could only have been taken in by a team of high powered scientists and intelligence agents, with the resources of an entire government behind them. How galling to think it might have been done by a gang of kids from down the block!

The 'elaborate' MJ12 hoax is perfectly capable of being rigged up by anyone with access to an old typewriter and a camera. Once a hoax like this starts, and irrelevant piece of information can be introduced to verify it. Other people with axes to grind will start adding their twopennorth to it. As Peter Rogerson commented in the last *Magonia* the famous APEN and UMMO hoaxes are easily set in motion. After that they develop a life of their own as once the format is established other people join in. The fact that their style of hoaxing differs from the original is simply offered as evidence of the complexity and number of people who must be involved in the elaborate plot. (We hope to have a fuller report on UMMO in a forthcoming issue). You want to send letters to ufologists from around the world? No real problem - try this form letter, offered free to other hoaxers: "Dear Postmaster. Recently my collection of 20,000 postmarks from around the world was destroyed in a fire. I am now trying to rebuild it. I would be most grateful if you would put the enclosed letter into the post from your office, ensuring that it receives a nice clear postmark. I enclose an International Reply Coupon. Yours sincerely..." [insert here the name and address of the big-name ufologist you wish to fool with your 'elaborate' international hoax]. You too can be a disinformation agent!

I recommend both or either of these books as a timely reminder of how easy (and just how much fun) hoaxing can be, but still await the definite work on the psychology of both hoaxers and their victims.

John Rimmer

● RITCHIE, Jean. *Inside the Supernatural: an investigation into the paranormal*. Fontana, 1992. £5.99

Jean Ritchie's previous book, *The Curious World of Cults*, expressed some pretty credulous ideas about Satanism, so I was a little wary of this book. However, I

was pleasantly surprised, for after a bit of a rocky start it is really quite good. Basically it is a first hand survey of recent developments in the paranormal, especially in the U.K. The field is reviewed mainly through the work of researchers such as Alan Gauld, Tony Cornell, and Robert Morris. Ms Ritchie presents various viewpoints, even allowing the sceptics the next to last word. Their are some intriguing snippets: Gauld and Cornwell have a poltergeist video, but it shows a piece of machinery that moves as someone walks past, and the crucial component is obscured by the date/time indicator on the video. In other cases equipment has the usual tendency to malfunction mysteriously at the crucial moment

Other developments seem less hopeful. Some interest seems to be developing in the USA into another hypnotic regression past-life case. From the evidence presented here it seems to be another bodice-ripper, mini-series type of historical romance. Various experts are trotted out to say what a lot of research in obscure corners must have gone into its production. No doubt, the historical novelist whose story the regressee read many years ago probably did put in a lot of verifiable historical facts. Many historical novelists are themselves historians, or at least have very competent researchers to do the digging for them. So the facts are there, ready for the crypt-amnesia twenty years later.

There is also some reference to physical mediumship. Reading between the lines I guess that the author is not especially impressed by what was on offer, especially when a threatened instrumental study led to the medium's hasty departure into other fields. The description of events here seems distressingly reminiscent of the sort of "high jinks at a low level" denounced by the late Archie Jarman. Power and manipulation and power for its own sake seems to be the motivation here.

With the two sides in the parapsychology debate represented by moderate figures such as Susan Blackmore and Robert Morris, the violent polemics one has seen in the USA are likely to be avoided in Britain, and slow progress may be possible. Of course, the founders of the SPR thought that 110 years ago; whether we will be much further forwards in another 110 years seems pretty doubtful.

Peter Rogerson

●● WOOD, Robert, *The Widow of Borley*. Duckworth, 1992, £14.99.

This is the remarkable life story of Marianne Foyster, wife of the rector of Borley, Essex, in the 1930, and inhabitant of the notorious "most haunted house in England". The book is not primarily concerned with the alleged hauntings, polts and other paranormal events reported at Borley, although inevitably these are considered. And inevitably one must come to the conclusion that all the most interesting of these manifestations are either hoaxes or misinterpretations of other events.

And it is the other events going on at Borley during the Foyster's incumbency which are far more fascinating than any mere hauntings. A rector living in a quasi-incestuous relationship with his wife, who since he baptised (and possibly sexually abused) her as a child regards as a daughter as much as a wife. A wife who has her violent lover installed on the premises, possibly to satisfy her husband's voyeuristic sexual tastes. A bigamous marriage with a travelling salesman who is told that his supposed wife's clergyman husband is actually her father - who happily goes along with the deception. No wonder the Borley poltergeist was supposed to give people black-eyes; they must have been a regular feature of such a weird menage!

Of course, to the psychic investigators who went to Borley, none of this was apparent. The rector is described as "a cultured and intelligent observer", and of course no one would dream of accusing a rector's wife of wholesale sexual adventurism. After all, it's got nothing to do with ghosts - has it?

Robert Wood's observations on the popular literature and investigations surrounding Borley apply equally to the UFO world:

"The style of these works hovers uneasily between Conan Doyle and *The Boy's Own Paper*, and the author's invariably refer to themselves as 'trained and serious investigators', though they never make clear where they received their training and do not identify the frivolous investigators with whom they do not wish to be confused. [They] also display a peculiar mixture of snobbery and naivety..."

Wood notes that however painstaking and detailed the investigations of the alleged

Borley events were, they were worthless because they completely ignored the "complex psychopathology and the unusual domestic situation at the rectory". Similarly UFO researchers, particularly the abductionists, produce whole books about the alleged activities of entirely hypothetical Greys, whilst carefully avoiding telling us anything at all about the witnesses, other than that they are "intelligent and articulate" or something equally meaningless.

Of course, any more detailed publications of a percipient's private life may lead us foul of Britain's repressive libel laws, possibly shortly to be augmented by the Privacy (Bonking Cabinet Ministers) Act of 1992, although the possibility that Marianne Foyster is still alive in the USA does not seem to have inhibited Robert Wood's revelations. Now also we have self-imposed restriction by the Great and the Good in the UFO world to curtail severely the amount of personal data on witnesses that we are to be allowed to read. Inevitably, in all but the most trivial light-in-the-sky case (and probably in a lot of them, too) this will make it impossible for anyone to understand the larger personal and psychological dimensions to the events which are being investigated.

There are all sorts of rumours that circulate about UFO cases, including some where the sexual proclivities of key participants are spoken about. If these were to be openly discussed some cases would take on a totally different character. Dennis Stacy's article in this issue of *Magonia* demonstrates what a minefield we are entering. We are probably in a situation more like that of the the Borley investigators than we realise, and it will probably also be nearly sixty years on before anybody has the nerve to publish the real background to such cases.

One small footnote to Borley that will raise a smile on ufologists' lips. In an attempt to escape discovery after Harry Price's book on Borley was published, the Foysters moved further and further into deepest Suffolk, ending up at a remote little village called... Rendlesham. Marianne eventually escaped to America by marrying a GI from the nearby Bentwaters US air base! Small world, isn't it.

I strongly recommend this book, not just for the intrinsic fascination of the lives of the people described (which would make

an excellent basis for one of Dennis Potter's controversial TV plays - I can hear Mrs Whitehouse already), but for what it has to say about the problems of investigating any form of anomalous evidence which depends on the testimony of human beings - they're far stranger than aliens.

John Rimmer



Marianne Foyster, with one of the children adopted under curious circumstances.

○ CLARK, Jerome. *The UFO Encyclopedia, Volume 2, From the beginnings through 1959*. Omnigraphics, Detroit, 1992. \$65.00

When I reviewed the first volume of this monumental work in these pages, I suggested that, while the author's erudition and his presentation skills were not in question, the book was more an overview of the UFO phenomenon as seen through the eyes of Jerome Clark than the comprehensive, dispassionate reference work one has a right to expect when the word 'encyclopedia' appears in the title.

With his customary kindness, Jerry forgave my unkindness and sent me his second volume to review. Honesty compels me to leave my original words uneaten. Excellent as are the excellencies of this second volume, the shortcomings are no less short.

On the plus side is the sheer mind-boggling profusions of facts and figures, dates and data which make these volumes a veritable goldmine. There can be no other work which has gathered in more data, or in which that data is commented upon with more scholarship. An entry such as

the five-page account of Fort's life, work and ideas, for example, provides the reader with an admirable summary of the subject, condensed to manageable proportions.

But the minus side remains. For all the mass of material there are gaps, which means that this is something less than the comprehensive reference work it purports to be. There are unevennesses, which detract from the impartiality an encyclopedia should present (five pages on Wilbert Smith compared with a half page on Aimé Michel!). [There is a general lack of coverage of British and European ufology. There is no overall view of the key French wave of 1954 - there is not even an entry under 'France' in the index - but 22 pages on pre-1959 UFOs in Australia and New Zealand. A curious imbalance, surely it could not be just that the editor had a convenient English-writing correspondent to hand who offered to do the piece, whereas a French contribution would have required too much organising and translating? -Ed.] Then too, it is not an easy book to find your way about in, because information which might have been conveniently presented in the form of tables or a chronology of events is liable to be presented in narrative sections often of considerable bulk. The 22-page article on *Airship sightings in the nineteenth century* for example would form an excellent chapter in a history, but makes an unwieldy item in an encyclopedia.

That really is the tragedy of this mammoth effort. Had it been presented as *Jerry Clark's History of the UFO Phenomenon* it would have a claim to be the definitive account. Chopped up into chunks and presented as an encyclopedia, it asks to be measured by different standards, and as such falls short.

That having been said, let me conclude on a positive note. This is an amazing book, a unique compendium of information, which is not likely to be equalled by anyone now working in the field. Set the shortcomings aside, for they are certainly outweighed by the book's merits. Dig into your savings (unfortunately you will need to dig deeply, for a further shortcoming is its absurdly high price) and buy this book, which deserves a place on the shelf of everyone who is interested in the UFO phenomenon.

Hilary Evans.

HOLD THE BACK PAGE

Miscellaneous ramblings from the ufological fringe

Our American Cousins...

The American abduction scene seems to be going more and more extreme, as investigators prepare to throw away what little credibility they have left. James Moseley's *Saucer Smear* reports the latest from the Hopkins stable, where a woman named Linda Napalitano claims to have been abducted by being 'beamed out' of her 12th floor New York City apartment in November 1989. Linda was already a member of Hopkin's 'support group' when this happened as a result of previous abductions she claimed. There are two witnesses to the 1989 event, Dan and Rich, allegedly security guards for a 'major political figure'. In April 1991 they kidnapped Linda from the street, drove her around in a black Merc for hours, quizzing her about the abduction. In October Dan supposedly abducted Linda by himself, took her to a Long Island house, forced her to wear a white nightgown and made sexual advances to her. Fortunately a "mysterious force" put a stop to this by knocking him down.

Later, in December, Linda received a Christmas card with a long rambling message, reading like something out of *Silence of the Lambs*, including passages such as: "By the time this Xmas message reaches you, I will have managed to get out of this place... The staff here usually keeps me pretty much sedated. You see they like me and give me special favors... Sometimes the hate still creeps out of me, until I think about looking into those big deep brown eyes of yours..." This stuff sounds better if you read it aloud with a scary Hannibal Lecter-type voice: "Everyone thinks I'm crazy you know. It's because they have never seen or heard what I have... If you show this letter to anyone, you know that they won't believe me because I'm supposed to be crazy. That's clever, Linda."

There's yards more of this, Dan appearing to think that Linda is a human-alien halfbreed. Either it's a complete wind-up or a real psycho is pestering this woman. Alternatively the whole thing could be a fantasy by Linda. Moseley notes that Hopkin's regressions with the abductee started the same month a SF novel called *Night's Eye* came out and researchers have found a dozen specific parallels with Linda's story. Hopkins denies any connection and is working on a book about Linda's experiences. According to Moseley, Hopkins has split with several other New York researchers over the case and is threatening to denounce his critical former colleagues as government agents! Now the story is being peddled in the UK by the Birdsell Brothers Flying Circus, so you have been warned.

So, farewell then,

corn circles, as E. J. Thribb (age 17½) would say. After a summer in which the number of generally recognised hoaxes - sorry, original artistic expressions - far outnumbered the 'genuine' cases, the final nail in the circular coffin was hammered in by the West Wycombe hoax competition. Although denounced before it took place by some cereologists with an exaggerated respect for the NFU, it was widely believed that this would demonstrate the reality of the circle phenomenon, as contestants stumbled over each other making the complex test design and generally arriving at a field full of dogs'dinners. Instead - disaster! As widely reported in the national press, most of the resulting circles were of a very high standard, no great complications seemed to be involved, quite small teams and total novices were able to produce circles which under other circumstances would have been pronounced 'genuine' by the circle cogniscenti. Observers who remained near the test field overnight reported virtually no noise of visible disturbance. This despite the probability that few if any of the established teams of circle-makers deigned to take part in the contest. Although one of the winning

Getting It Taped

I AM indebted to Kevin McClure's excellent journal *Common Ground* for drawing my attention to this little gem from an American channelling magazine *Voices from Spirit*. One of the voices explained about abductions:

"We recently saw the movie *Communion* in which humans are kidnapped by aliens and given rectal exams. I was asked to explain what is going on. The answer my sources gave me is this: illegal alien visitors to Earth have introduced a dangerous parasite similar to a tapeworm, that takes up residence in the rectum. The aliens are performing a medical procedure to remove the parasite."

Just thought you'd like to know. I hope you're not just having your breakfast!

team from British Aerospace, Yeovil had done a 'trial run' in Germany, the others were first-time circlers.

This spells the end for the cereological industry. Already one circle magazine has 'suspended' publication, and everywhere innocent bystanders are being trampled underfoot as mass ranks of cereologists start a headlong retreat from their now untenable positions. Even the moderate Crop Watchers now accept that 'most' circles are man-made. How far - how soon? - from 'most' to 'all'? Next summer should see it off completely, and from 1993 crop circles will have retreated to a tiny remnant of New Age hippies sitting in circles of their own devising burning joss-sticks and smoking exotic substances.

●● A note here on a new bibliography, *Circles of Note: a reader's guide to the Crop Circle phenomenon*, produced and published by our friend Dennis Stacy. It lists most of the major crop circle books and periodicals, and is particularly valuable for its listing of circle articles in the mainstream and non-cereological press, and non-print media (TV, videos, etc.) Available for £1.50 from Specialist Knowledge Services, St Aldhelm, 20 Paul St., Frome, Somerset BA11 1DX.